

Of the end of the world
and iudgement of our Lord
Jesus Christe to come, and
of the moſte perillous dangers of
this our moſte corrupt age, and by
what meanes the Godly may auoid
the harmes therof, two ſermons
preached in latin in the aſſem-
bly of the clergie by Hen-
ry Bullinger/and now
lately engliſhed by
Thomas por-
ter.

Heerin are expounded the
words of our ſauour, Mat. 24. tou-
ching the end of the world, & the laſt
iudgmēt. Alſo the words of Maſter in the
7. chap. concerning the maſt troubleſome
kingdome of the Pope/ & the end therof.
Finally the words of the Apoſtle. 2.
Tim. 4. concerning the perils of the
laſt times/and the excellency and
fulneſſe of holy Scripture.

*Imprinted at London at
the long ſhop in the Paltrie
by John Wolfe.*

Of the end of the world & the
Judgement of our Lord Iesus
Christe to come, and of the moste
greuous perils of this our moste
corrupt age or time.

*The first Sermon of Henry
Bullinger.*



*T*H E matter it
self requireth, and the
examples bothe of the
prophets and also of
the Apostles do instruct
vs, that all our Ecclesiasticall preachings
(doctrines I mean, admonitions, rebu-
kings, exhortations, counsailes and com-
fortings) are to be framed according to
the time. And moreover, that all Eccle-
siasticall doings are to be referred vnto
edifying.

But if we should now intreat and
speak as the present time requireth, and
to the prophet of vs all, who are moste of
vs ministers of the Church, and there-
fore are we moste cheefely assembled
here to th'entent somewhat should bee
said concerning the duety of our office,
that is moste principally requisit to
knowe; there appeareth to vs no matter

A. y.

more

The first Sermon.

The prepo-
sition.

more profitable, nor more necessary, then to admonish your holinesse (ye fathers and brethren honorable and most dearly beloved) of the consummation of the world, and the finall iudgement of Christe Iesus our Lord. And also as our speciall duty requireth) diligently and earnestly to stir vp the people of Christe, committed to our charge: vnto a sober watchfulness, lest suddenly and vnwares the day of the Lord steale vpon them, which vn doubtedly cannot be far of, and which our elders afore vs, teachers in the Church aboue a thousand or ix. hundred yeres past, did thinke to be at hand.

How much rather ought we (vpon whom the ends of the world are come, & who also haue most manifestly seen fulfilled very many of y^e Prophecies y^e haue been set forth concerning the end of the world, and the things that should come to passe (immediately before the day of Iudgement) to lift vp our heads, knowing that our redemption euen now draweth nigher.

Christe Iesus our Lord being yet a fauourable high Priest of the faithful, on the right hand of his father, but hereafter at the last, a most seuer and yet most

The first Sermon.

most iust iudge of all the whole world, graunt mee habilitie to speak duly vnto you, and you grace plentifully to heare with frute to the glozy of his name and edifying of his Church. And because blessed Peeter the Apostle, the chief teacher of this Church, and most faithful Disciple of Iesus Christe our Lord (saith). If any man speak: let him speak as the sayings of God. I wil studiously endeavour to shew forth, and with as much plainnes as I may: to open my whole matter euen with the words of Christe our Lord, and with the sayings of the Prophets and Apostles. For the holy Prophets in whom was the Spirit of Christe. Daniel most chieefly and Zacharias (omitting Esay & Ezechiel) haue most diligently and copiously instructed the Church of God with their prophecies concerning the latter times of the world and the iudgement of Christe our Lord to come.

But Christe our Lord, the light and fulfilling of the lawe and the Prophets, hath so largely and so manifestly debated of these matters, that if any man do yet desire a more plain exposition: may seem to look at the Sun being of it self

The first Sermon.

moste bright shining, a light much brighter.

The pphes-
cy of Christ
touching
the end of
the world
and the ma-
ner of the
last dayes.

Matth. 24

He being demaunded of his Disci-
ples in the mount Oliuet, and in the sight
of the most famo^s Citie of Hierusalem,
what should be the token of his coming,
and of the end of the world: Made an-
swere. That the holy Citie of Hierusa-
lem should first of all be taken and laid
flat to the ground, and that the Iewes
them selues should be led captiue into
all nations. And that the Gospel of the
kingdomes should be receiued of all na-
tiōs throughout the whole world. And
that afterward should false Prophets
go abrode, who with false doctrine and
faied miracles should deceiue the world
& that vwith such probability & happy
successe; that euen the very elect should
haue combrance therewith. Among o-
ther things he resiteth, False teachers
and false Christes, and euen those An-
tichristes also, that should forsake the ve-
ry true Christe the sonne of the eternall
God, and should not sincerely vnto the
faithful shew him forth, sitting on the
right hand of his father; but in the earth,
in the desert, in sundry and diuers pla-
ces, and also euen En toistemeios that
is

The first Sermon.

is to say, in close and secret places, in
Chests and Ambries. For the Grecians
call Temeia secret and wel fenced pla-
ces, where treasures are laid vp, also the
hidden and priuy places of a house, and
the very Ambry or Spence. And the lit-
tle Sacrament houses diligently fenced
with Locks and boltes, the Popes men
call them Ambries, out of the which as
out of an Ambry, they bring forth Via-
ticum, their viage, prouision or Howzel
(as they call it).

As sure as
God is in
the Ambry

But our Lord in the Gospel with loud
voice crieth out, saying. Do not beleue
them, doo not go forth, doo not be-
leeue them. Becholde, I haue tolde you
before. And heere he addeth by and by,
that greuous persecutions shall arise
against the godly, He saith, that there
shalbe great troubles, that there shall
appeer tokens in the Sun, in the moon
and in the starres, that some shalbe gree-
ued vwith great pēciuenes through des-
pair, & that sōe beeing dissolute & vva-
ton through to much & a certain care-
lesse securitie, shall be in that last day o-
uervhelmed, & that the vworld shalbe
about the end altogether such as it vvas
before the flud & in the daies of Loth,
vvhile

The first Sermon.

vvhile the Giants & Sodomites lay sleeping and snorting quietly in the dung of vickednesse, despising all the good admonitions of God, giuen vnto them by the holy fathers, in so much y^e destruction came vpon them vnlooked for, Paule the Apostle of Christe, speaking also of

2. Thess. 1. that vngodly securitie. Of the times (saith hee) & at vvhich momēt our Lord vvil come to execute iudgement; there is no need for mee to vwrite vnto you brethern. For you your selues do plainly knowe that the day of the Lord vvil come as a theef in the night. For vvhē they shall say peace and quiet safetie: then suddain destructiō shall come vpon the as the pain of childe bearing vpon a vwoman in trauail, and they shall not escape. But our Lord in his Gospel

Luke. 18.

procedeth with his Propheatical exposition, & saith moreover. Iniquitie shall abound and the loue of many shall wax colde, so that the sonne of man vvhē he commeth: shall scarcely finde faith vpon the earth. Saint Peeter also foretelling of the extreme wickednes of this last age. I stir vp your mindes (saith hee)

2. Peeter. 3. to remēber the vvords that haue bene spokē heertofore by the holy Prophets and

The first Sermon.

and also the cōmaundement of vs the Apostles of our Lord andiauiour. This vnderstand ye first, that in the last daies shall come mockers, vvhich vvil vvalke after their ovvne lust, and say. VVhere is the promise of his comming? For, sins our fathers died, all things continuē in the same estate from the beginning as they vvēre first made. Our Lord also in the gospel addeth moreover to all these things That hee vvil come in his glory sudainly and vnlooked for, to iudge the quick & the dead, & that hee vvil giue revvards of life to the godly, & vvil commit the vicked to euēlasting Hel fire. For as the lightning (saith he) cōmeth forth of the east, and shineth euen vnto the vvest: so shalbe the cōming of the sonne of man. Take heed therfor vnto your selues lest your harts bee oppressed with surfetting and drunkennes, and with the cares of this life, and so that day steale sudainly vpon you. For truely it shall come vpon all the inhabitants of the earth like vnto a snare. VVatch therefore praying at all times, that ye may be counted vvorthy to escape all these things that are to come, and to stand before the sonne of

B,

man

The first Sermon.

man. Merily in this place our Lord is earnest & vrgeth so, as in no other place more vehemently, exhorting all people of all kindes, and of all ages vnto a sober watchfulnes. In Saint Mark. V Watch (saith he) for ye knowe not when your Lord vvil come, vwhether in the evening, or at midnighr, whether at the cock crowing or in the dawning, lest if he come suddenly, he finde you sleeping. In S. Mathew he setteth forth very many parables, to the intent hee might the more deeply fasten this thing in the mindes of all men. For he setteth before vs An householder that vwatcheth, lest the thief in the night breaking in to his house should steale away all his substance. He setteth forth A faithfull and wise seruauant, that ministreth meat in due time to the whole household committed to his charge. On the other side, he setteth against him a noughty Seruant, vnchristly wasting his maisters goods, and also very vniustly dealing against his fellowe seruants, moreover drunken and vnwatchful, not any whit regarding his maisters coming: whom taken with the fault he dooth rent in peeces like a Traitor. He setteth before vs

Ten

Mark. 13.

The first Sermon.

Ten Virgins, wherof fīue were sober and wise, but th'other v. were foolish and slouthful, anotherfoze shut out of the ioyes of the wedding.

Furthermore hee setteth before vs a certain Noble house holder, that toke his iourney into a far countrey, and yf first before his departure distributed his goods by Talents, which he left to be occupied in merchandise for his gaues, who bound with euerlasting chaines his vnchristly seruant, wicked and slouthful. And to euery parable: he ioyneth a sentence right worthy & meet to be grauen deeply in our hearts. V Watch therefore because ye knowe neither the day nor the houre in which the sonne of man vvil come. But moreover, who can say that this doctrine uttered by our Lord and Saviour, concerning the last age and the iudgement to come, is combersome or obscure? It is surely more cleare then the none day vnto them, that desire to be wise. But vnto them that are blinde alwaies, all things become darknes, because of their owne accorde they procure vnto themselves eue very extreme darknesse. But this diligent carefulnes of our Lord, and also this wholesome ex-

This doctrine of our Lord is to be vrged & beate in to our mindes.

27. y.

ample

The first Sermon.

ample ought to stir vp all vs his seruants vnto like desire of godlines, to th'intent that we may with great faithfulness and diligence, stir vp also euē the whole world being almost all in these our daies deeply fallen a slep: stir the vp (I say) shake them, and sharply with earnest calling on, urge them to watch, pray, and to consider thzoughly the doctrine of our Saviour, and finally to mark wel those things that haue been don in times past and those things also that are now don in these our daies.

Merily those things that were foretold by our Lord, we haue seen them, even in the very things them selues, continually & in long course of time to haue been fulfilled. For the holy Citie merited with the greuous siege of y^e Gentils, at the length was taken, spoiled, set on fire & utterly destroyed, scarcely any few tokens or prints remaining therof. But those Jewes that perished not by famine, pestilence, and the sword: were taken captive by the Romans, and dispersed into all nations throughout the whole world. And also the Gospel of the kingdom, in despite of the Jewes & Gentiles, and even in despite of hel gates, hath been receiued

By a comparison the prophecy of Christs is made manifest.

The first Sermon.

receiued throughout the whole world.

Furthermoze we haue seen, that there hath burst out of the deep pit of hel, those great hepes of false prophets those deadly locusts, which with mosse corrupt and new kinde of doctrine, he hath troubled, bered, rent in peeces, seduced, yea and all so replenished with mosse unspeakable calamities, the whole Church of Christs. But if you as yet see not these things: consider moze earnestly, what I shall now say. The simplicitie and integritie of the olde and Apostolike doctrine was in that deadly time utterly corrupted. It seemed, and is yet now adindged by those Doctors, to be a doctrine very vile, unseemly, and nothing Catholik, which being taken out of the mosse sacred Gospel and mosse simply and plainly set forth vnto all men according to the example of the Apostles, doth teach, that the faithful are justified by the onely grace of God, thore faith in Christs, or that sinners are acquitted from damnation, their sinnes forgiven the, and everlasting life obtained by the death of y^e sōne of God. which benefits they receiue by faith onely and do shew forth & testify their true faith by good works. So shall it seem vnto the

Apoca. 9.

The soundness of doctrine is corrupted.

The first Sermon.

a matter vnacquied and nothing plain,
if thou say that the rule of Chyriste alone
is a moſte absolute rule of true faith and
god life, also that Chyriste alone sufficeth
vnto the godly. And that he alone remaineth
the Head, the King, the high preest,
of the Church, in which he is present
and which he ruleth very wel with his
ſprite and power, euen vnto the end of
the world: that the Church cleueth on-
ly to him, honoureth him in ſprite and
truth: that the same worſhippeth him,
not in elements, or corruptible things,
but in glory, & at the right hand of God
the father. If thou do thus beleue, & do
thus plainly and ſimply confeſſe thy faith:
thou ſhalt be accounted nothing Catho-
lick, yea ſuſpected of herely, or rather a
very Heretick indeed. For hee runto thou
muſt ad, that Chyriste indeed doth iuſti-
fie vs, but not freely. For Our merits
muſt come to, and ſo our ſaluation there-
by is made perfect. And therefore by all
meanes poſſible, they impugne and perſe-
cute this propoſition as hereticall. name-
ly, That Sinners are iuſtified by onely
faith in Chyriste, and not by the vorks
of the lawe. Moreover they teach vs to
ſpeake more Catholically and to frame
our

The first Sermon.

our talke in this wiſe, namely that men
haue their ſinnes in deed forgiven tho-
row Chyriste: but not without the Key
graunted vnto y^e Prieſts, which is law-
fully employed in Confeſſions. What
meanes ſinnes are indeed pardoned, as
touching the fault: but not as touching
the pain, which pain (ſay they) is taken
away or miniſtered by Satisfaction, or
by the Popes pardons. And the belie-
uers are ſaued indeed, but yet their ſou-
les muſt firſt be wel ſodden and purged
with Fire and Holy vvater. They ad-
moreouer, that in very deed the Goſpel
of Jeſus Chyriste is the rule of true faith
and god life: but not altogether perfect.
But that the want therof is patched vp
with lively Traditions, and by the de-
crees of the councils and Fathers. What
the rule of Munks are moſte allowable,
and moſte perfect, becauſe (ſay ſomewhat) they
are in the ſtate of perfectio. What Chyrist
in deed is y^e beſt hed in Heaue: but that
he in earth hath placed in his Head y^e Bi-
ſhop of Rome, with fulnes of power to be
the hed of his Church. So that they whi-
ch do not acknowledge this hed, cannot
enioy Chyriste in Heauen: for that we
ought (vnder pain of damnation) to be
ſubiect

The first Sermon.

subiect to the Bishop of Roome. So they graunt that Christe is in vnder in Heauen with his Father, an intercessor and mediator for the faithful: yet they ad by and by: But he is not a mediator alone: For the same thing also is graunted vnto the merits of y^e Saints in Heaue so that by their merites also they cause our Lord to extend his mercy vnto sinners calling vpon the names of the Saints. So they graunt that Christe is to be worshipped in spirit & trueth: but yet they affirme, that he is neuerthelesse to be worshipped with golde, with silver, and all kindes of precio⁹ things, that are to be offered and dedicated to the ornament of temples. So they say, that the faithful do indeed worship Christe at the right hand of the father in glory: but that he neuerthelesse must be adored also and worshipped vnder the forme of bread, in their Chappel, in their Alters, in their Temples, in their store boxes and Vires: when by the power of God, and of the words of consecration, the substance of bread and wine is turned, yea transubstantiated in to y^e substance of the body and blood of Christe, no one jot of the substance of the bread and wine remaining, but onely the

John. 4.
Daniel. 11.
Acts. 17.

The first Sermon.

the very accidents and outward shewes, that appear. Wherefore, that Christe is to be worshipped heer, euen here on the earth, and vnder the elements and outward creatures, they do earnestly asseirme by the traditions of the Popes, Innocencius, Honorius and Urbanus, and do euen poynnt him out, as it were with the finger in the earth, here, and there, mozeouer in the desert, in the secret places, in their Clausters, & in those their monasteries. Yea farthermore, to th^e intent that the admonition of Iesus Christe our Lord, might not be obscure or dark, saying in the Gospel. (They shall saye vnto you: beholde heere is Christe, beholde he is there, beholde he is in the desert, beholde he is in the store boxes, or in the secret places) round about the Vir or litle Sacrament box, they write in great golden letters. Heer vvorship thou God. If in any place out of Rome they do open their Romain pilgrimage (Ein Romfart) that is to say, if any where they happen to lay out those their indulgences and Pardons to sale for merchandise, then again in the forefront of their Scrips, satchels, boxes and shops of pardons, they write in great golden

The first Sermon.

den letters. Heer is ful remission of all finnes, and these things truely are wel known to all men throughout Christendome. But what cometh Christe our Lord ad moreouer vnto those things?

Go not forth, do not beleue them, beholde I haue tolde you before. Furthermoze, we haue heard and seene in moze then a thousand places, great fearful Miracles to haue bee wrought before our Images, and before y^e bread turned into God. And all things were don to this end that these new & Doctozlike decrees of the trāsubstantiatiō of y^e bread, of the worshipping of Images, of y^e inuocatiō of Saints, and the purchasing the merits of Saints, might be set forth & commended to the faithfull. But he y^e wil not beleue these things, or shall in any sort speake against them: is by and by snatched vp to prison, & to execucion of death. We haue learned out of histories, that there hath been neuer at any time stirred vp against the people of God, any persecution moze greuous, of longer continuance, and finally also moze cruel then this last by Antichrist. The affliction of the people of God in Egypt continued not aboue two hundred yeres. It is

written

The persecu-
tion of the
Church of
Christe.

The first Sermon.

written in deed that they were in Egypt and on their iourney ij. hundred yeres. But all this time is not ascribed to the persecution of the Israelites. But the persecutions, which they sustained vnder the Iudges and Kings, were very short.

The captiuitie of Babilon was ended within y^e space of lxx. yeres. The affliction of Antioche and Greece was contained within certain bonds. Moreouer the ten persecutions of the primitive Church, lasted thre hundred yeres, euen to the reign of Constantine the great. And they had in the mean while certain breathing spaces, certain respites, and quiet times.

But since the time in which the Bishop of Rome invaded the kingdom of Christe, & began vsurpingly to take vpon him the rule of the Church, and lastly to challenge to him self the fulnes of power: there was then no rest at the end of lxx. yeres & aboue. None, or very short truces, but continuall laying of trappes and snares, perpetuall practices and torments (as it were) eneralasting. The sharp and cruel Inquisition was written with the blood of the faithfull: that is to say, a moze rigorous way, to enquire
C. G. against

The first Sermon.

against the faithful, then euer was pra-
cised, by the Emperour Dioclesian, such
as was neuer seen in any age or time
from the beginning of the world. Vnto
this mixed Excommunication, the
strong strew of persecution. This kinde
of persecution, hath shaken the mosse
mightie things, the Henries and Frid-
ricks, and their children and nephewes,
the Levvifes, and innumerable princes.
With the same, the Pope hath subued
vnto him self, people otherwile very
fierce and couragious. The same hath ta-
ken away the mosse holy and mosse lear-
ned men in the world: and hath compell-
ed the simpler and moze vnlearned sort,
either utterly to keep silence, or els to dis-
semble. For at the length by this his
outragious tyranny: he made kings and
princes thral and obedient vnto him, so
that all mē (by hopes) haue grādely heer-
tofore, and now do wil beare armes in
defence of this new God, and to main-
tain, and by violence to force vpon all
men, his new Religion. I do saie no-
thing herein, neither reitue I my gawle,
neither speak I any thing for hatred, or
fauour of any man. God, the iudge of all
men is my witness in this behalfe.

Moreouer

The first Sermon.

Moreouer, all hystories bot he olde and
new, do make mention of these things.
Finally what is done in our daies, and
with what persecutions are oppressed,
not the blasphemers, not the contem-
ners of Religion, not the adulterers,
not those that are defiled with incest,
with whoredomes, with fornications (to
speak notying of moze filthy acts) not
murderers, not Sorcerers, not Traitors,
not deceitful persones, couetous men, Ad-
surers, or Thieves and oppressors of wi-
dowes and fatherlesse children: but the
professors of the true Religion, and the
confutors of the Popes abominations.

They that do not see it, and with grief
mark it, are moze blinde then y Jewes,
who whē they heard this saying (Christ
when he commeth, shall hee do mo mi-
racles then this man hath doon: (and
when also the thing it self shoulde beare wit-
nes in the meane while mosse apparant-
ly, yet by no meanes did they beleue in
him. Yea, how is it, that they moze
frendly do spare and fauour Thieves,
and murderers, then the lovers of the
Euangelicall trueth? The Jewes are
tossed and tormented with all, the Turks,
the Saracens, and the mosse haughty
and

The first Sermon.

and moſte hurtful men of all. Theſe ſellers alone being ſo harmful, are neuer thought worthy of any pardon. Theſe onely ſeeme meet to be diſpatched out of the way without any mercy. So that herein alſo thou maiſt perceiue Chriſtes ſaying to be verified. You ſhall be hated of all men for my names ſake. Alſo The time wil come, that he, vvhich ſhal kil you ſhall ſeem to doo honour vnto God. Again who is ignorant, with how great ſtraightnes euen in the Papiftrie moſte cheafly in the Abbies, are vexed, men not altogether euill, and many with troubled conſciences? Who knoweth not that God and godly men, not a few, pine away euen with very ſorrow? But who ſhall recite vnto vs the age, of late dates and in this our time, notable and famous in ſignes, wonders and ſtraunge tokens? I will not now ſpeak of the ciuill and foreign warres, ſeditions, ſchifmes, ſects, debates, tumults, trecheries, treaſons, unfaithfulnes, wicked leages, mens crueltie moſte extreme, and deſtructions moſte horrible, and thoſe not a few.

Of theſe things who cannot gather, that faith and loue is become colde vpon earth

The first Sermon.

earth, and that extreme wickednes boyleth in the hearts of men? Furthermore, we ſee that the world at this day, being in ſuch horrible dangers, is moſte abundantly ſtuffed and replenished with ſuch as deſpiſe God, and make a mock of all truth. the moſte religious (that is to ſay) they, vnto whom this name is giuen, and who haue their living & gaines by Religion, make Religion it ſelf a very game. Vnto vs it is a good perſwaſion (ſaid that moſte holy one) which maketh vs Lords ouer the whole world. And I am a ſhamed, to rehearſe thoſe things that are ſpoken by learned and religious fathers in this kinde of matter. The Epicures being a company of Swine, do laugh and pleaſantly make a jeſt at the loue of vertues, and at the calamities, which the faithful do patiently ſuſtain for Religions ſake, at the immortalitie of the ſoule, and the reſurrection of the body, alſo at the reward of the godly and punishments of the wicked, and at thoſe things whatſoener, which are ſpoken concerning ſpiritual and heauenly matters. Moreouer, we ſee that the people of all ſorts one with another are deeply drowned in a careleſſe ſecuritie: and that

The first Sermon.

that therefore reigneth among them a monstrous loue of sursetting and drunkenness.

These men doe promise to themselves many hundred yeeres yet to come, and therefore they make mery or els with dissimulation doe let passe all preachings of repentance, of fasting, and of sobriety, of faith and of prayers of the end of y^e world now at hand, & of the eschuing the infection of evils. But if any doe somewhat freely reprove these Swine for their shameful filthines: by and by he beareth that, which Loth heard at the hands of his Citizens the Sodomites. Thou comest hether as a stranger, and wilt thou now be a Iudge among vs? But (I pray you) which be the daies of Noe & Loth, if these be not they? All good admonitions, and the very word of God it self are moste extremely despised. What remaineth therefore (ye fathers and brethren honorable in Christe, and moste dearly beloued) but y^e the last day of our Lord is not very far absent: and that therefore all our shep committed to our charge, are to be excited and stirred up vnto a diligent and sober watchfulness? In vain shall we cry out, when the very day

Gene. 18.

The first Sermon.

day falleth vpon vs. For it shall inuade vs vppon a sudain, like vnto a lightning.

Wherefore, the mindes of all men must betimes afore hand be made ready, and verily with none other doctrine, than with the same of Iesus Christe our Lord, of which I haue hitherto intreated with as much breuitie as I could. Not withstanding, I doe aduise all men, herein earnestly to take heed, lest in scanning and sitting out of the time or els the day or y^eer of the last end, we be to bolde or rather to rash: as soe lewd felowes there haue been of late yeeres, who haue (as it were) wth their finger pointed out y^e day and the y^eer of y^e finall iudgemēt, therein shewing forth their folly worthy to be mocked of all men. Christe Iesus our Lord, the iudge of all men, who, according to his Godhead, vnderstandeth all the counsels of his father, said in the gospel of S. Mark. Of that day and time no man knoweth, no, not the Angels which are in Heauen, neither the Sonne him self (as touching his humain nature) but the father alone. And a little after. Ye knowe not when that time shalbe.

Wherefore as the Lord him self hath taught vs to speak: so let vs speak, and say

The day & y^eer of the last iudgemēt cannot be discerned.

mark. 13.

The first Sermon.

say. Take heed, watch and pray. For ye knowe not when your Lord wil come, in the euening or at midnight, at the Cock crowing, or in the dawning, lest if he come vnwares, hee finde you, sleeping. VVherfore vvhē ye shall se these things cōe to passe vvhich I haue tolde you before, should happen: knowe ye that the kingdome of God is at hand. And therefore look vp and lift vp your heds. For your redemption draweth nigh.

This most doctrine of Christe our Lord may suffice vnto his Disciples, being careful and diligent, and not delighting in long proces. And because I doubt not but that some yet do desire and look for a more plētiful discourse vpon these things: we wil therfore briefly ouerrun the doctrine of blessed Daniel vpon this matter. Him we chole out among others, and before others, because our Saviour in treating of the destruction of the Citie and the world, sent us back to this Prophet, whose prophecy we should easily vnderstand, if we did giue good heed ther-vnto. Daniel therfore being taught by the heauenly vision: rehearseth foure Monarchies, that should arise in the world

The proph-
cy of Dani-
el touching
the end of
the world
and the
times of the
last age.

Daniel. 7.

The first Sermon.

world, among which: the last he calleth a Beast, which, (he saith) should haue ten hornes, among which: one Little horne springing vp should cast down ij. of them and that the same should growe vp in maruelous foise, and far excel all the rest. The same also (saith he) had the eyes of a man, and a mouth speaking great things, and that he made greuous and perpetuall war against the Saints, ouer whōe also he easily pzeuailed and reighneth most pūsauntly and most licenciously, vntill the seats were prepared and iudgement placed in throne.

For then was all that kingdome rent in pēces, and the beast thzown into the fire to be burnt with euerlasting flames. Saint Ierome expounding these things saith. By the fourth Beast, the Prophet vnderstandeth the Romaine Empire, vvhich he neither calleth a Lion, as the Empire of Babilon, neither a beareas of Persia, neither a Parde, as of Macedonia, but he calleth him a Beast, to the intent that vvhāt soeuer vve imagine moste fierce and cruell in bealts: the same vve may vnderstand by the Romains. Thus much saith S. Ierome. But seeing Daniel him self hath soken
D. 4, abode

The first Sermon.

a brode the seedes of the right exposition
herof: by folowing the things them sel-
ues, and conferring of hystories: I will
showe the interpretation of this proph-
ticall vision, not enforced: but take out of
the wordes of y^e prophet & out of the very
things them selues, & therfore easy and
apparaunt of the owne accord, Merily, it
is wel known, that the Romain Em-
pire hath raged ouer the whole earth
with furious wodnes more thē beasty.

For, if I should omit to make mention
how that vnder this Empire (whose va-
sals were the Herods) Ihon Baptist
was beheaded, and at the last Christe
him self was crucified vnder Tiberius
the Emperour (Pontius Pilate being
then Lieutenaunt for the Romaines) all
the Apostles of Christe were also moste
griuously afflicted, and at the length
most cruelly slain, and the Primitive
Church (with the x. moste fierce persecu-
tions with fire and sword) wozne away
yea, and almoste utterly consumed: yet
who knoweth not, y^e there was almoste
no parte of the world inhabited, wher-
into the moste raging weapons of the
Romaines haue not broken in, and ver-
ing of the same (with their filth lost, in
tollerable

The first Sermon.

tollerable pride and unsattiable coueteous-
nes) haue at the length utterly deuoured
it: But the iust Lord, in due time hath
recompenced blood thirsty Rome accord-
ding to her deserts, and by diuision hath ^{The Ro-}
made concord, and so also hath rent her ^{main Em-}
strength in sunder, which thing the pro- ^{pire destroy-}
phet hath signified by the x. hoines. For,
while the prouinces reuolted from the
Romain Empire, and some of them cre-
ated things vnto them selues: and other
some bare armour against the imperiall
Citie, and the Emperours them selues,
within few yeeres it came to passe, that
the Citie being Lady of the whole
world: was taken & sacked of barbarous
people, and also made a mocking stock,
and at the last set on fire and destroyed
by Totilas of Ostgothia, a prince wor-
thy of eternall remembrance, and a moste
famous seruant of God.

At the same time and before also, when
the Citie was come into the hands of
Gensiricus the Vandall, and when
immediatly after ward it was gouerned
by Odacer king of the Saxons, who bee-
ing dead: it was subiect to Dietricus of
Verona & the Ostgothes, all that while
there was no lawfull Emperour or Cae-
sar

The first Sermon.

far in Italy, as afoze at Rome. Only at Constantinople, in the Cittie of Constantine, the great & moſte godly prince, reigned the Emperours of the Eaſt, vntil Ioannes Paleologus the ſonne of Mahuel being the laſt Emperour of Constantinople (except one) did in the council of Florence acknowledge Eugeni-
 us then Biſhop of Rome, vnto whome he there ſubmitted him ſelf & his alſo. This was don in the yere of our Lord 1439. For, ſtraight waies his ſonne Conſtantine the by ſurnamed Draco, being ſub-
 dued by Mahumedes the Emperour of the Turcks, loſt his Cittie, his life, and his Empire. So that for a iuſt puniſh-
 ment of that moſte filthy revolting and backſliding: the moſte auncient Empire of Grecia, that had ſtand vpright 1119.
 yeres, was by the Turcks thzown down and very cruelly ſubverted. This cala-
 mity happened in the yere of our Lord 1453, ſo that from the council of Flo-
 rence to the revolting: were onely xliij. yeres betwene. And S. Ierome in his
 Cronicles noteth that the Cittie of Con-
 ſtantinople was dedicated by Conſtan-
 tine in the yere of our Lord 334.

Conſider her, in the meane while (ye
 worthy

The Em-
 perour Con-
 ſtantinople
 was ouer-
 throwne

The first Sermon.

worthy men) the goodnes and Juſtice of
 our Lord God, and therewith all his mer-
 uellous trueth. The bleſſed Emperour
 Conſtantine faithfully ſerued the true
 God and his ſonne Jeſus Chriſte in ro-
 ting out, and ſuppreſſing of all heatheniſh
 Idolatrie and ſuperſtition: on the other
 ſide in planting, ſpreading abroad, and
 eſtabliſhing of Chriſtian religion, and
 for that cauſe (as S. Auguſtine maketh
 mention) God that plentiful rewarder of
 all good men, was willing to adorne him
 not onely with eternall ioy in Heauen:
 but alſo with moſte ample glozy and re-
 nowne vpon earth.

The bene-
 fits of God
 beſtowed
 vpon Con-
 ſtantine the
 greace.

For he gaue vnto him the moſte fa-
 mous Cittie in the worlde, and a continu-
 all and moſt inuincible kingdome. For,
 God drawing him away from that fatal
 land of Italy, and from the bloody Cittie
 of Rome (which alſo, it is likly the prince
 him ſelf to haue abhorred) brought him
 vnto Bizantium in Thracia, where
 he built a famo^s Cittie of his owne name
 which was vnto his poſteritie euen vnto
 the end of the worlde a moſte worthy re-
 membrance of ſo very good & moſt migh-
 ty a Prince. Whereby it come to paſſe by
 a certaine prouidence of God, and (as it
 were)

The first Sermon.

were) by a certain prophecy, that it should take the name of Constantine him self, and also of that good christian woman Constantia. Like as some report, Rome to haue taken name of Romulus, that slew his brother, or (as she say) a robore tyrannico & immensa superbia, that is of the tyrannicall force, and unmesurable pride (what if ye ad, vom brämen v. s. frumen vnd be schiffen) with which it hath been a raging enemy against the whole worlde bothe spiritually and corporally. Assuredly all histories do witness, that our Lord God bare a singular great fauour vnto the Citie of Constantinople. One matter onely will I resiste.

After the decay of the Romain Monarchie, how soeuer the whole world run together with mutuall warres amonge them selues, & most kingdomes tasted of meruelous alterations: yet neuertheles the kingdom of Constantinople remained steadfast and unmovable, giuing often repulse vnto barbarous nations, and also to the very Saracines, being enemies otherwise moste mightie & fierce. But at the length being utterly void of Gods protection: it was laid open to be spoiled and trodden vnder foote by the
Turcks

The first Sermon.

Turks, at what time the Princes of Constantinople being deceiued by the genius the Pope, to the great calamitie of moste mightie Princes. (For at that season by the unhappy counsel of Amurathe, he ouerthrew Ladislaus the moste victorious King of Hungary and Polonia, with all his whole hoste) departing in the councill of Florence, from their true head Christe, acknowledged the Pope of Roome to be the true Vicar of Christe, on earth, and the lawfull successor of Peter (I reuerse the words of Platina) to occupy the chiefeest and highest place in the worlde, whom the Church bothe of the East and also of the West ought of duty to obey.

But seeing that these things haue happened to this moste noble and moste ancient Citie, through the iust iudgement of God: let men take heed in these dayes what they do, that being deliuered thorough the tuition and diligence of good Princes, from this Romain beast outrageous, proud, insatiable in blood and riches, filthy and deceivable: yet will againe throwe down the selues to be stamped vnder his feet, and to be overwhelmed
C. med

The first Sermon.

med with all kinds of legerdemain.

But now I return to Daniel. It appeareth out of histories (as I was about to tel) that in the West, within Roome and Italy, being the auncient seat of the empire, there was no Caesar or Emperour, all the time from the desolation of the West Empire, vnto the dayes of Charles the great, which was three hundred yeres and more. For the Hoines, that grew vp by the diuision of the Romain Empire, being diuers and many, did fiercely fight together, and slew one another. So that Roome and Italy was gouerned now by the west Gothes after ward by the V Vandalles, after that by the Saxons, so by the East Gothes, then by the Greeks: and at the length the Lombards also, and Frenchmen attained to the Empire.

And during this unhappy time, while the frantick Princes slew one another with mutvall wounds, there sprung vp in the middell of this contention, that base and despised little Hoine that Daniel speaketh of, namely a parish Priest of Roome, who a litle before this time through most wicked cruelties & practices, began to be in authoritie: which

tried

The first Sermon.

helped him exceedingly to his attainment of the Empire. For now he was accounted almoste of all men in the west parts for the vniuersall pastor, as Bishop of that place, which (after long contention had, first with the Churches of Africa, and afterwarde of Constantinople) Phocas the Emperour, altogether an infamous and vnfortunate Prince, commaunded to be cheefe and head of all Churches in the world.

Therefore now the Popes iudgements and decrees were of great authoritie among princes, as of a man altogether Apostolike: who neuerthelesse hitherto was equall with other Bishops, and had no princely superiortie, and therefore, was a base and despised litle hoine.

And Daniel doth not let to tel, by what meanes, that base person not accounted of, who was once vnder the subiection of the Romain Princes, is now started vp to so great a dignitie & power, namely by the overthrowe of three Hoines in that sharp conflict of the other Hoines. And heer I would haue you to note diligently, how Daniel, in declaring of this matter, vsed not one oyle word but three.

For he saith, that the Hoines were

C.ii.

plucked

The litle
hoine over-
throweth
iii. hoines.

The first Sermon.

plect a way, brought lowe & fel down.
 Namely, that one of the three boznes
 was pluckt awaye, an other brought
 lowe, and the thirde fel down. For Gri-
 gory Bishop of Room the second of that
 name, a Cirian bozn, and a man very
 wittie and subtile, did excommunicate
 Leo Mauricus Emperour of Constan-
 tinople (being a good and otherwise a
 strong Prince) for taking awaye the
 images out of the temples of Christians,
 whom also he plucked awaye and brake
 him out of Italy. Wherin reigned the Sax-
 ons and Ostgothes, men barbarous a-
 bout Clxxv yerres. But these were sub-
 dued by Bellisarius, a mā very expert in
 the affaires of war. And Narces a skillful
 and mightie warriar, being sent by the
 princes of Constantinople, brake them
 clean out of Italy, and he him self ruled
 Italy, as Lieutenant for the Prince of
 Constantinople.

After this, Longinus brought a new
 kinde of governmēt into Italy called the
 Exarchate, such a one as was the Depu-
 ty and Viceroy in Italy in place of the
 Prince of Constantinople. He was ter-
 med Exarchus, who had his seat at Ra-
 uenna and not at Roome, because it re-
 mained

The Exar-
 chate of Ra-
 uenna.

The first Sermon.

mained, very filthy, and (as it were) deso-
 late, by meanes of the waste & destructi-
 on down by the Gothes. And after Narces
 and Basilus, Rome had neuer Consuls,
 nor senat lawfully assembled. But the
 Romain state being utterly wasted:
 was gouerned a long time by the rule of
 a Grecian, who the Exarchus sent from
 Rauenna. And it was not called the
 Exarchate of Roome; but of Rauenna.

But after that Leo the Creek Empe-
 rour was excommunicated, and Gregory
 the Pope had perswaded all the Cities
 of Italy to revolt: they began to chuse
 them Dukes to rule over them. Where-
 by it came to passe immediately, that ca-
 sting awaye the gouernment of the Exar-
 chate, they slew through sedition Paule
 the Exarchus together with his Sonne
 at Rauenna, and expelled the Grecians
 out of Italy. And so this bozn was pluc-
 ked awaye.

Moreouer, Pope Zacharias, whereas
 he was falsely esteemed by the French
 men and other nations, to be the true A-
 postolike and vniuersall bishop on earth,
 was chosen vmpire, to pronounce whe-
 ther were more worthy of the kingdome
 Hildericus or Pipin the Dwarf. But he
 brought

The first Sermon.

brought lowe the true King Hildericus, in place of whom hee exalted Pipine being the chiefe ruler of his house.

Wherefore, Stephen the successor of Zacharie, second of that name (the reward being given to the Lombards, and also in despite of y^e Greeks) received for a reward of his wicked fact, the Exarchate of Rauenna, lately made desolate by the practises of the Pope. And so another of the three Hornes was brought lowe, and the little horne was exalted, into a higher estate. Furthermore, now after these commeth Charles the great, the sonne of Pipin y^e dwarf, who being called forth by Pope Adrian in to Italy against the Lymhards, at Papia or Ticinum beseged and took Desiderius the last king of the Lombards in Italy, & so overthrow and rooted by the kingdome of Lombardy. Whereby the third of the three Hornes, may very wel be said to haue fallen downe. But the Citie of Roome was giue by the late Charles vnto Saint peeter, and to the bishop there, the successor of Saint Peeter and to the Romain Church. And those things, which his elders before him had giuen lately: the same he enlarged and confirmed.

But

The first Sermon.

But before I proceed to other things pertaining to this matter: I cannot omit the exposition of Daniel, & the iudgement of that most famous and godly man Ebarhardus Archbishop of Salisburge concerning Pope Gregory the ninth, and other Bishops of Rome, who about the y^eer of our Lord 1240. in a common Parliament of the kingdome (as it is mentioned by Iohanes Auctinus in his seventh Book of Cronicles) thus said.

These mightie holy Priests of Babylon desire to reign alone. They cannot abide to haue any equall. They will not cease til they haue brought all things vnder their subiection, and sit in the Temple of God, and lifted vp aboue all whatsoeuer is worshipped. Their hunger for riches, their thirstinesse for honor is insatiable. The more thou givest to a covetous man: the more doth he covet and desire. Reach him thy finger and he will covet for thy whole hand. The way the worse (even all the sorte of vs) through immoderate libertie. He that is the Seruant of Seruants, desireth to be the Lord of Lords, even as though he were God him self. He desireth,

The first Sermon.

¶ Daineth the holy assemblies and coun-
cels of his brethren, yea, of those that
be Lords and rulers ouer him. He is
afraid lest he should be compelled, to yeld
account of those things whiche hee doth
daily more and more against the lawes.
¶ He speaketh great things, as though he
were a God. He imagineth in his hart
new deuises, to the intent he might es-
tablish a Kingdome to him self. Hee
chaungeth lawes, confirmeth his owne,
defileth, robbeth, spoyleth, defraudeth,
killeth, euen hee that wicked outcast,
whom they vse to call Antichriste. In
whose sorhed is witten the name of
blasphemy (I am God, I cannot erre)
he sitteth in the temple of God, and ra-
leth far & neer. But as it is writte in the
secrets of holy Scriptures, he that read-
eth let him vnderstand. The learned
shall vnderstand, but all the wicked shal
do wickedly and shal not vnderstand.
¶ And by and by after this. The maiestie
of the people of Roome, by whiche in
times past the whole world was gover-
ned, is taken away from the Earth, and
the Empire is returned back into Asia.
¶ The East shall beare dominion againe,
and the West shal be brought vnder sub-
jection

The first Sermon.

lection. The kingdome was multiplied,
and the highest gouernment of things, is
now disperfed in to many, cut in lunder,
diminished (I wil not say) tozn all to pec-
ces. Civil dissentions are sorned abrode for-
euer. And wee see no end of deadly war-
res. The name of Emperour is but a
vain name, and but a shadowe only.
¶ There are now ten kings at once, whi-
che haue parted amongst them the whole
earth haueing hertofore the Romain Em-
pire, not to rule and gouern it: but to con-
sume it. The ten Hornes (which serued
incredible to Saint Augustine) that is
to say. The Turcks, the Greeks, the E-
gyptians, the Africans, the Spanyards,
the Frenchmen, the Englishmen, the
Germanes, the Sicilians, the Italians, haue
in possession the prouinces of Rome, and
haue rooted out the Romaines, that inha-
bited the same. And vnder these grewe
vp a litle Horne, which had eyes, and a
mouth speaking presumptuous things.
¶ He bringeth into subiection vnder him,
three Kingdoms mooste chæty, that is to
say. Sicily, Italy & Germany, and com-
pelleth them to serue him. He bereth the
people of Christe, and the Saints of
God with his intollerable souerainie

The first Sermon.

• He turneth all things upside down, bothe
• things diuine and humaine. He attempt-
• eth matters horrible & execrable. What
• can be more euident, then this Prophe-
• cy? All the miracles and prodigious
• wonders, of whiche our Hauently mai-
• ster did admonish vs (read ye the chroni-
• cles) were wrought a great while ago, in
• which presumption & violence possesse all
• thinges. God me are tossed to & fro with
• all reprochefulnes and pouertie. All
• right is confounded, and Lawes perish.
• there is no faith in men, no peace, no
• gentlenesse, no shame, no trueth, & there
• withall no safetie also, no gouernment,
• no rest at all from euil men. all the
• whole earth is in a whurlybarly, war-
• res do rage on euery side. all nations
• are vp in armour, assaulting one ano-
• ther. Cities neere bordering do fight togi-
• ther. Kingdomes are ouerthrowen, and
• Cities do utterly perish not onely with
• Sword and fire, but also with continu-
• all Earthquakes and overflowings of
• waters, and with often diseases and hun-
• ger. Maruelous wonders happen eue-
• ry where in all the Elements of the
• world. The aire is infected, corrupted,
• and vnholosome through vnfaciable rain,
• sometime

The first Sermon.

sometime with vnprofitable drought,
sometime with colde, sometime with too
much heats. Neither doth the Earth
yeeld any fayson vnto man, neither the
corne, nor trees, nor Vines haue any
fruteful increace. And though in their
bloughth they giue great showe: yet in
Haruest they bring no frute. Cattel and
beastes dye vpon the earth, Birds in the
aire and the fishes in the waters. Bla-
sing Starres and darknes of the Sun,
the colour of the Moone, the subdain and
vnaccustomable falling of the shooting
Starres, the heauens ouersped with
blood, confoundeth the mindes of men
with dreadful terrour, through the
wrath of God against men, there rageth
Sword, fire. hunger and sickness. Ne-
uerthelesse the vngodly acknowledge not
the Iustice of God, but rather increace
more and more in euil. In so much that
they haue eyes and see not.

And this haue I rested word by word
out of the Chronicle of Auentinus, whi-
che if any of you desire to read, ye shall
finde it in the Copie of Ingolstadius
printed in the year of our Lord. 1554. in
the lease 684. and 685. &c. All these say-
ings of the Archbishop agree very well

The first Sermon.

to our matter and expound the same. And it appereth, that I am not alone of this opinion, that he putteth other Kingdoms in place of the three Hornes. Whiche thing I commit to the Judgement of the reader. With my exposition accordeth the number of the beastes name. Apoca. 13. of which I haue elsewhere discoursed moze at large.

Now let vs return to our Daniell, briefly to expound that also which remaineth. But thus by casting down of the three hornes, that little horne mentioned by Daniel, namely that base Seruant of Christe, and euen the Seruant of Seruants, did not onely cline vp to the highest top: but also became the moste mightie Prince of that fatall Land of Italy, and Lord of seuen hilled Room, and of the Palace of Antichriste. The which, he and his repaired and adorned by the space of seuen hundred and fiftie yeres, so that olde Rome by the help of these worthy Patriarches, may now seeme to be new borne again. And becom unto Saint Paule seemeth to haue relation, who in the Epistle to the Thessalonians, plainly saith.

This thing onely nowe witholding vntil

The first Sermon.

vntil he be taken out of the way, and than that wicked one shall be reueled. Which is almost in effect, as if he had said. This onely that now letteth, namely the Empire of Rome shall be taken away, and when Tocatochon that is, the same impediment shall be taken away, then shall the Romaine Sea be erected, and in the same newe and second seate shall be placed the two horned beast, bearing the badge of keyes, and armed with two swords. Neither do I alone expound this place of Paule after this sort. Tertulian did euen so expound the same aboue fourteen hundred yeres ago, who in his booke of the resurrection of the flesh.

VWho shall be taken away (saith he) but the Romaine estate, whose departing scattered in to ten kingdomes shall bring in Antichriste?

The same meaning also hath Saint Ierome in the eleuenth question to Algasia, who manifestly calleth Rome by the name of Babilon, the seat of the Beast and of the purple Harlot. And thus the Pope this newe king, being established in his kingdom, began euen him self also to create kings, and in great rest of glory to excel all christian Princes

The Pope a new King and troubler of kingdomes.

The first Sermon.

tes, and afterwarde in all kingdomes to make trouble and whurly hurly.

For Leo the thirde Pope of that name, restored, or rather raised up anew the Romain desolate and defaced by the space of three hundred yeres and more, reiecting utterly the Princes of Constantinople, For he appointed Charles the French King to be Emperour: and yet in such sorte, that beside the vaine name it litle auailed him. For he reserueth Rome to him self, and the cheefest part of Italy, which the Greeks had possessed, and was called by the name of Exarchate. But he graunted vnto Charles a parte of Italy, (scm Romain titles) whiche was recovered from the Lombards, and also the empty name of Emperour. Wherfore according to the prophecy of Iesus Chiste, uttered by Iohn in the Apocalips. The Image of the beast is seen, stirred vp by the false Prophet. No doubt, the same was don by the marueilous crafty workmanship of that olde wily For. For when all antiquitie looked for Antichriste about the end of the Romain Empire, and when he was about the very same time risen vp and had placed him self in the seat of god: he

The first Sermon.

he going about (as it were) to repaite the decayed Empire, brought to passe, that he was not known of the faithfull. But, they rather being deceiued with his subtle practises, looked for a certain (I knowe not what) Antichriste of Babilon, whom in their published Bookes they declare, should bee yet to come, and whom also they earnestly dispraise.

Yet should they not misse the right mark, if they would with all elder times call Rome that Babilon, and in steade of time comming to place the time present. At the length the stock of Charles and Pipin being rooted out, so that the Popes had remaining litle or no help at all from the hande of the french Kings, as in time past they had abused the power of the Greeks and Lombards, from whom afterwarde they sitted vnto the French men, so now they creep in to the fauour of the Princes of Germany, the better to bring their matters about.

Wherfore the Orhocs of their Armies, set vppon Italy with great labour and expences. Under these are chosen by men, whom they terme Electors. They chuse the Emperour. But the Imperiall maiestie and estate is giuen by none but

The first Sermon.

but by the Pope. For now the Popes of Rome had gotten the Monarchie in to their owne hands, whereby also within a while after they pluckt away the Empire from the Henries, Fredricks, Levvis, and many other notable and holy Princes of Germanry, troubling in the meane season, and wasting with sword and fire, all the kingdomes in Christendome, so that (not without good cause) they were called the Children of Perdition.

I will now speak nothing of the war that was commonly named the Holy war, which was procured most chiefly by the industrie of the Pope. In that warre were ioyned together all the nations and kingdomes bothe of the east and of the west, mozeouer also of the North and of the South. Whereby followed so huge a bloodshed, that there was neuer at anye time in the worlde any battail fought with moze ireful and obdurate mindes, and with so great losse of things as this the popes holy battail.

Mozeouer, they began to thrust out kings from their auncient inheritances and kingdomes, through treasons & murders, and in their places to exalte others
for

The first Sermon.

for their owne pleasure and commodity.

For which cause bothe kings and kingdomes fought moste fiercely one against another. So they stirred up the kings of Hungary, the kings of France, the kings of Germany, and the Princes of other nations, against those, whom they accounted for their enemies. So was Cicily and Naples wrested away from the posteritie of the Emperour Friderick the Sweuian, and cruel warre was between the Germans, Frenchmen and Spaniards. But often times the French kings were lewdly recompented at the Popes hands.

In deed Boniface the sixth with wonderful impudencie being bolde to claime the kingdome of Fraunce to be the benefite of the Popes maiestie: took away the same from Philip the fair, then King of Fraunce, and gave it (scilicet) to Albert of Awstrey. But, impossible it is, to declare, in few words, how sore this new unhappy kingdome of the pope, and moste mischeuous Monarchie hath shaken the whole worlde. It is sufficient, to haue at the least this touched these things, that by them, as through a lattise windowe, ye may see, that there is not, or was not

The first Sermon.

at any time any kingdome in all Christendome more troublesome, then the Popedom of Rome. The histories doe at large prosecute the same.

Now I return to Daniel. let vs therefore consider Daniels most perfect and euident description of this new king, and let vs compare the things them selues with him, to the intent all men may plainly knowe without any doubting, that the prophecy of Daniel is to be expounded and meant of none other then of the bishop of Rome, and of his kingdom, and that all things touching him, are all ready thoroughly fulfilled. Whereby it cometh to passe, that we can looke for none other thing, but the last iudgement and therewithall the end of all things.

For which cause, let vs all watch (as duty bindeth vs) and stir vp all men to a circumspect watchfulness. The eyes (saith Daniel) of this little horne were the eyes of a man. For this king was thoroughly exercised, wily, deceitful, and furnished with all kinde of arts and practices. And his retinue excelleth in this facultie all the practitioners of all princes. And surely this facultie hath promoted him vnto his kingdome, augmented his

The first Sermon.

his power, couered his wickednes, and kept him yet in safetie.

The Prophet addeth further. His mouth speaketh great things, or presumptuous things. Also, He shall speak meruelous and wonderful things against the God of Gods. So that the prophet doth meruail greatly at his impudency. But (reuerend masters and dearly beloved brethren) if ye desire to heare some of his great presumptuous words giue eare. I wil reherse some of them vnto you out of their owne booke.

The Pope (say they) is above all lawes. He may prefer by his owne interpretation equity not writen before the lawe written. For he seemeth to haue all lawes in the Cofar of his brest. Therefore, what soeuer the Pope alloweth or disalloweth, the same ought we also to allow or disallow. Of the iudgement
Gij. of

what thinges are taught in the decrees decretals and gloses touching the Pope of Rome his maiestie and monarchie.

The first Sermon.

of the Apostolick seat no man
ought to iudge: neither is it
lawful for any man, to correct
or repeale the sentence, of the
same, namely because of the pri
macy & soueraintie of the Ro
main church, giuen from aboue
by the benefite of Christ in ble
ssed Peter the Apostle. The
Iudge ought not to bee iudged,
neither of councel nor of Em
perour, nor of the whole
clergie, nor of the Kinges, nor
of the people. The causes of o
thers: God would haue to be de
termined by man. But without
all question, God hath reserued
to his own Iudgement, the high
ruler of this Sea: In somuche
that

The first Sermon.

that if he should cary with him
by heapes innumerable people
to hel fire, yet no mortall man
may presume, to reprooue his
fautes heerin, because he is to
iudge all men, and himself is to
be iudged of no man. God su
ffereth not the church of Rome
to erre. And euery one, that
obeyeth not the decrees of the
Romain Sea, is an Heretick.

And Pope Adrian saith also, Wee
iudge and ordaine by generall
decree, that he be detestably ac
cursed, and remain alwaies gil
ty before God, as a breaker of
the catholike faith, whosoever
shall suffer to be violat d, or be
lecue that there ought to be vi
olated

The first Sermon.

olated in any point, the sentence
of the decrees either of the kings
or of the Bishops, or of any
hereafter the mightie Popes
of Rome. All the ordinances
of the apostolick seat are so
to be esteemed, as confirmed by
the diuine voice of Peeter him
self.

With lowd voice (saith Leo the
fourth) I feare not to pronounce
that whosoever shalbe found,
not indifferently to receiue and
allow all the decrees of the ho-
ly fathers, which are intituled
among vs by the names of Ca-
nons, hee is thereby approoued
such a one, as dooth not profi-
tably and effectually to his be-
hoof

The first Sermon.

hoof, keepe or beleue either the
Catholick & apostolick faith,
or els the foure holy Gospels.
For, whosoever dooth against
her which is the mother of
faith: dooth indeed breake and
violate the faith. And albeit
the Fathers of the Apostolick
seat, sometimes be not good:
yet they are alwaies presuppo-
sed to be good. The Pope sin-
neth when he committeth adultrye
or murder. but he may not be ac-
cused. It were a point of Sa-
ciledge to dispute of the Po-
pes dooings: whose wicked acts
are excused, as the murders of
Sampson, the robberies of the
Hebrues and the adultry of
Iacob

The first Sermon.

Jacob. Yea, also if one of the Clergie doo imbrace a woman, let it be said that hee dooth it to blesse her.

Let no man think that I haue said any of all these things. For I haue in effect recited the very words of the Canons, which I am able to shew in their owne Booke if any man shall require it.

The Pope alone (say they) hath all the dignities & all the power which all the Patriarchs haue had. His authoritie is greater then the authoritie of the saintes: because whom he confirmeth, no man may disable the same. He hath bothe the swordes. He is not to be called to account by any man, no, although he be called an heretick. Hee alone appealeth from all

men

The first Sermon.

men to God him self, because he is the Vicar or deputie of Christe, and hath fulnes of power from God. He may spare whom he lust. To him alone and to none els: it is lawful to take a way from one and giue to another. All the whole world is the diocese of the Pope: and the Pope is the ordinary of all men, hauing fulnes of power in things spirituall and temporall. For he is Lord of Lords, hauing the right of the King of Kings ouer his subiects. He is all things and aboue all things. And it is requisit vnder pain of damnation to be subiect to the Bishop of Roome. For

God

The first Sermon.

God and the Pope haue borbe
one cōsistory. Also, the pope
is said to haue an heauēly power
and authority, and therefore al-
so to chaūge the nature of thin-
ges, by turning the substāce of
one thing into an other. And
of nothing he can make some-
thing. And the sentence that
is of no force: I can make it of
some value. Because in those
things that he liketh: his will
standeth for reason. And no
mā may say vnto him, why doost
thou thus? For he may dispēce
with all lawes, and of iniurye
make Iustice, by correcting of
lawes and chaūging of them.

Wether to haue ye heard the mouth
speaking great things, worthy truly to
be

The first Sermon.

be stopped vp with the Murders of the De-
uill. But thus the Kat is bewared by
the wyl of her self.

And while he thus did bite forth these
molle filthy Murders in the midst of the
Church: yet still he would needs seem to
speak on the behalf of the highest, whose
Vicar he boasteth him self to be on earth.
VWho (as Daniel saith) dooth thinke
that hee may chaunge bothe the times
and the lawes. In very truethe, no man
can or ought to chaunge the ordinaunces
of God. Wherefore Antichriste shall thinke
that he may chaunge them. Er wurd
whaenem.

Saint Ierom noteth vpon these wordes
of Daniel, that Antichriste shall make
subiect vnder his power, the whole Reli-
gion of Christe, wherein we haue seen
the Popes to haue don what they lust-
ed them selues. But because all times
do bring forth faithful Preachers of
Christe, Enoches and Eliases, who do
withstand such abominations: therefore
Daniel saith very wel, that hee made
war against the Saints, and preuailed
ouer them. Of which war, because I
haue spoken before, when I expounded
the wordes of Christe our Lord: there is
U. V. no

The first Sermon.

no need heer to make repetition again.

But because the godly, vppon whose shoulders this burden and care doth rest, might demaund, how long time this other beast should rage, and waste the kingdome of Christe, and blasphemie the name of the eternall God: Daniel presenteth this thing and saith.

The end of
the popes
kingdome.

They shalbe deliuered into his hands, vntil a time and times, and half a time. In whiche dark kinde of speaking, he seemeth to signifie nothing else, but that the Saints must constantly abide in that fight, whether the time, that they must fight in, be long or short. For no certain determinate time is declared, and therefore none must be looked for.

For a time/
times/ and
half a time.

Most men haue vnderstanded, by a time, times and half a time, one, yere, vi. yeres and half a yere, in which Antichriste should rain, and then afterward should be quite abolished. But the doctrine of the Gospel is repugnant to that interpretation, which constantly affirmeth that the day of iudgement is known vnto no man. And Daniel also in the self same chapter saith, that the beast shall rage, vntil the seats be prepared, that is euen vntill the day of iudgement.

And

The first Sermon.

And that he shall then be thrown down he long in to the deep pit of Hell, and also that the faithful shalbe deliuered and glorified, who haue for Christes cause sustained all kindes of punishments.

Merily Paule agreeing with Daniel: VVhom our Lord (saith he) shall put away with the brightnesse of his coming. But who can certainly declare vnto vs the time of Christes coming, that is, the day of Iudgement? But he, which shall say, that Antichriste shall reign iij. yeres and a half, and straight wayes after be abolished, may seeme to declare it plainly. For the end of Antichristes kingdome, is the very last day of the final Iudgement.

Wherefore by that dark kinde of speaking, no time certain is appointed. But rather the godly are admonished, of patience, and long suffering, and that we should not ouer curiously seeke out the very moment of this time, but rather refer it vnto Christe, who saith in another place vnto his Disciples. It belongeth not to you, to knowe the times and moments of times, which the father hath reserued vnto him self. But vwatch ye, that when your Lord shall come

The first Sermon.

come, he may finde you vvaking.

After these things Daniel moste plentifully witnesseth, that the world shalbe at an end, and that the day of iudgement shall certainly come, and throwe down Antichriste in to Hel.

Upon which treatise, Christ our Lord hath set forth a large Commentary and an exposition, by the hands of Iohn, his Apostle in the xix. and xx. chapters of the Apocalips, the which I leaue vnto your diligence to be serched out, and for vberities sake: I do not ouer busily sift out this matter.

The conclusion.

And now (I suppose) it appeareth vnto you, by the moste clere doctrine of Iesus Christe our Lord, and also by the euident sayings of the moste holy Prophets of God, and by the plain interpretation of the moste select and chosen Apostles of Christe. Finally the manifest comparison of the things them selues, which partely the Histories do testifie, to haue beene done a long time agoe, and partly we see them dayly come to passe before oure eyes, that the Prophecies of the last time are now all ready fulfilled, and that therfore the day of our Lord is at hand, and our redemption approacheth
near

The first Sermon.

here.

Wherby (I think) you all do vnderstand that your duties require you, to admonish, to exhort, and instantly to call vppon, and vige the faithful, to watch and lift vp their heads, shaking away all drowsines. And that they looke for none other signes, nor other times: but to beleue the Gospel, the Prophets and Apostles, and the very things them selues apparent before the eyes of all men, and also that they wait not for any other Antichriste to come, but to take now good heed to them selues, of him, that is now presently reigning and troubling all things, & to flee vnto Christe Iesus, who is the fulnes of the faithful, and in him to seek all things pertaining to our salvation, to depend wholly vppon his mouth, and vppon his help, to haue respect vnto him alone, to depart from all uncleanness, to liue godly and honestly, and moste cheefly to beware of vngodly security, and careles negligence, and also of drunkenness bothe spirituall and corporall, that when the Judge our Lord Iesus Christe shall appeere in the clouds of Heauen with great power and glory,
we

The first Sermon.
 we may ioyfully be taken up in to the
 aire to meet him, and so alwaies
 lue with our Lord. To
 whom be gloze
 for ever.



FINIS.



THE SECOND
Sermon of Henry Bullinger,
teaching by the woords of the
 Apostle. 2. Timothe 3. after what sorte
 the godly may auoid the harms of
 the moſte perillous dangers in
 this our laſt age.

**



Ight notable is
 the place of the Apostle
 Paule, which in the lat-
 ter epiſtle to Timothe,
 and the third Chapter is
 word by word after this

ſort.

But perſeuer thou in thoſe things,
 which thou haſt learned, and vvhich
 haue been committed vnto thee, know-
 ing of vvhom thou haſt learned them,
 and for that alſo thou haſt knowen ho-
 ly Scriptures from a childe, vvhich are
 able to make thee vviſe vnto ſaluation
 through faith in Chriſte Ieſu. For all
 Scriptures giuen by inſpiratiō of God:
 are profitable to teach, to reprove, to
 amend to inſtruct in rightuouſneſſe,
 that the mā of God may be perſet, pre-
 pared

I.

The second Sermon.

preparad to all good works.

The Scriptures set
forth even
to our eyes

Albe humbly godnes of God, to
ward mankind sheweth forth in many
things, but moſte cheſly in that, that he
hath ſo meaſured the doctrin of our ſalua
tion, which he committed to the world,
by moſte excellent men, that it is agreea
ble not onely to the ſame time, in which
it was firſt ſet forth by the prophets and
Apoſtles: but vnto vs alſo, bypon whom
the ends of the worlde are come. And
truely all the moſte holy company of the
Prophets and Apoſtles with one conſent
do teſtifie, that the laſt times ſhal be of
all other moſte perillous. They do moſte
diligently and copiouſly, not onely deſ
cribe thoſe daungers: but alſo ſet them
forth before our eyes to be ſene, to that
end (no doubt) that the godly ſhould not be
entangled and perliſh in euil and in pe
rils.

The argu
ment and
wiſt of the
matter.

Of that number is Paule the beſſet of
election, who at this preſent, proceeding
in moſte godly order, doth firſt of all be
ry diligently ſhewe forth the daungers
of this our laſt age. Afterward he de
clareth a remedy, whereby the godly may
eſcape the harmes therof. The thing
is not onely elegant, notable and whole
ſome

The first Sermon.

ſome: but alſo very neceſſary, moſte cheſ
ly for vs and our time.

Therefore haue I choſen this place, to
entreat of now, before you (ye honorable
fathers and brethren moſte dearly belo
ued in our Lord) that being inſtructed
with the doctrin of the Apoſtles: we may
through the ſpirite of God, be ſtreng
thened in true godlineſſe, and be able to
deliuer out of daungers, the flock of our
Lord committed to our charge, the Lord
blessing our labours. Our Lord aſſiſt vs
with his grace, and direct vs alwayes in
the way of ſaluation.

But, like as the Phiſitions in their
books do moſte diligently deſcribe even
ſuch diſeaſes, as are moſte filthy, not to
the intent to praiſe and commend them,
or els allow them: but to ſhew they may
be exactly knowne, and the moze perfect
ly cured: ſo the Scripture in this preſent
place, & infinite others, doth moſte ma
niſteſtly reuerſe miſchieuous deeds euen
ſuch as are to be abhorred, and not to be
named without ſir reuerence, not to the
intent to teach and commend the ſame:
but to the end wee might knowe them
the better, & iudge therof, not according
to the fleſh: but according to the ſpirite of

The deſcrip
tion of the
euil acts &
daungers
recited in
the Scrip
tures.

I. y.

God

The second Sermon.

God, and also that we might warily avoid them. And moreouer apparently beholding, those things to be fulfilled in the world, which the holy Prophets of God and the Apostles of Christe haue foretold should come to passe, we might understand, that those times are now at hand corrupted and perillous, and for that cause should pray the more earnestly, and watch the more diligently.

The Apostle therfore about the beginning of the Chapter, a little before the words that I haue recited, doth reherse in a long beaddoll, diuers wicked acts and wicked men. And saith that all ages, all kindes, and all degrees of men in this our last time, shall be moste corrupt.

The description
of the
manners of
men of the
last age.

This knowe thou (saith he) that in the last daies shall come moste hard and perillous times. For men shall be louers of them selues, standing greatly in their owne conceits, and seeking for their owne gaine, louers of their owne gaine, louers of money, scraping the same by hook and by crooke, & not refraining from very sacriledge, nor from moste filthy Simony. Men shall be very disdainful, puffed vp, proude, and vain glorious, also blasphemers, moste chee-
fly

The second Sermon.

fly against God, secondly against holy men and against the truth it self, and against holy things. They shall be disobedient to their Fathers, to their mothers, to their magistrates, to their masters, and to their teachers, being not onely vnthankful to God and to men: but also requiting good turnes vwith euil. They shall be vicked men, such as haue no fear nor reuerence, and such as impudently run headlong vnto all kind of mischeuous acts. They shall be Aitorgoi, vwithout any hartie and feruent charitie, vwithout any zelus remorse of loue, godlines, and humanitie, not louing so much as those that be neer vnto the, as Fathers, mothers, Children, V Vines and kinsfolkes. But bitter, cruel, and vngentle, endued vtterly vwith vvilde and vnciuil manners, vvho also haue not the common sence and remorse of nature, measuring all things by affection, by couetousnes, by ambition, and greedy desire.

They shall be vnmindful of their covenants, of their faith, of their bargaines, and of their promises, being vnfaithful and moste vain, and vtterly inconstant and moste light persons, finally, backbiters

The second Sermon.

back biters and slanderers, scoffers and mockers of holy, good & honest things, perverting also things well spoken into to a peruerst meaning, and vvesting things after their leu'd affections, that are singly and plainly vttered. They shalbe vvanon and outragious, namely in the apparel of their bodies, in buildings, in garments, in meat and drink, filthy gluttons, drounckerds whoremongers, adulterers, and Sodomits, proud Pecs, nice and foolish Phrigians.

They shalbe moreouer Anemeroi, vngentle, vnciuil, rude, barbarous, and euen vvilde men, **rowe wild vnd fihisch list.** & therefore Aphilagathoi such as greatly regard not or looue not good and honest men, neither delight in their company. For, as they abhorre the best things and accustome them selues to the vvorst; so they cannot abide a faithful Counciller. Therefore they shall betray these men, that looue truth and godlines. They shall doo no thing sincerely and vncorruptly, but shall intangle all things vvith practises (as they call them) vvith crafty fetches and traitorly fittleties. Moreouer they shalbe

The second Sermon.

shalbe heddy and vvilful, dooing no thing by the rule of reason and iudgement, but all things rashly stoutly, and obstinately. For they shalbe of a minde altogether proud, puffed vp and swelling. They shall looue their pleasures, more then God him self and godly things. For they shall conuert the very religion into gaine, to the intent they may haue to bestowve vppō their pleasure.

Certes, thou maist see very many, that more hartly delight in Tavernes then in Temples, do more esteeme the furnished daintie, yea drunken feasts, then ecclesiasticall preachings sober and full of the spirite of God. For the matter is now come to this point, that mosse men haue in deede an outward shewe and resemblance of godlinesse, and will be called mosse holy, mosse spirituall, mosse catholike, mosse right belonging, and very good Christians, but yet in the mean season they lack the vertue and power of godlines and true Religion, and are mosse vaine Hypocrites and dissemblers, men without all religion and humanitie, abominable and execrable.

And hitherto hath the Apostle declared

The second Sermon.

red these things concerning the corrupt
men, that shalbe in the last time, and
the naughty conditions of all kindes, of
all ages, and of all degrees.

But have not the Prophets, and e-
ven Jesus Christe him self, the Lord of
Prophets, foretold these things also
before hand? For in the Gospel (omit-
ting the Prophets) he speaking moste
manifestly said.

Luke. 18. But vvhhen the Sonne of man shall come, shall he finde faith vppon the
Math. 24. Earth? And again, Iniquitie shall vtterly abound, and the looue of many shall abate. And yet again moſte manfully,

As were the daies of Noe (saith hē)
so shall be also the comming of the
sonne of man. For as they were in the
daies before the flud, eating and drink-
ing, marying and married, euen vnto
the day when Noe entred into the
Arke, and knewe of nothing, vntill
the Flud came and tooke them all a-
way: so shalbe the comming of the
Sonne of man. In like manner also, as
it happened in the daies of Loth, they
did eat, drink, bie, sel, plant, and build.
But what day as Loth went forth
from

The second Sermon.

from the Sodomits, it rained fire and
brimstone from Heauen, and dettroy-
ed them all, so shalbe also the day in
vvhich the Sonne of man shalbe re-
ueled.

Wherefore there is no cause, to shew forth in many words, what kinde of men they were in the daies of Noe and Loth, seeing our Lord him self hath most plentifully declared the same vnto vs, namely, that they were men altogether carnall, vtterly despising diuine and holy things, seeking nothing but carnall matters, so that they might seem to degenerate or be turned in to certain brute and wilde beastes. But who can deny, that such are at this day the greatest parte of the common people, and the nobilitie and rulers, and almoste all wise men? Beholde what Kings and Princes do, and also the spiritual fathers, likewise the learned and excellent men in the world. Harken what the common people talketh of Religion, of righteousness, of honestie, and of the hope of the world to come. You shalbe forced to cry out with the Prophet and say.

There is none righteous no not one, Rom. 3.
There is none that hath vnderstan-
K, ding

K.

ding

The second Sermon.

ding. There is none that seeketh after God. All are turned aside, and are become vnprofitable. There is none that dooth good, no not one. Their throte is an open Sepulchre, they haue vsed their tungs vnto disceit, and the poyson of Asps is vnder their lips, whose mouth is ful of cursling and bitterness, their feet are swift to shed blood. Destruction and wretchednesse is in their vvaies, and they haue not knowen the vway of peace. There is no feare of God before their eyes.

The Apostle proceedeth to reckon vp greater daungers, whiche spring out of corrupt men, and out of their corrupt and wicked doctrine.

The daungers of the corrupt doctrine of the last age.

For he saith, there shall be in the Church. Some deceiuers, flattering, wity and crafty, that vvil enter into noble houses, and bring vvomen into bondage, vvchich vvomen are led with diuers lusts. He addeth. That their doctrine shal finde no Hauens, nor haue any end, and that no mans conscience can therby be prepared or made quiet.

And to the intent they might the better be knowen when they come: he liketh them to the Slayes of Egypt, who

The second Sermon.

who with ther speaking, with their wicked practises, Sorceries and moke crafty legerdemain: wrought meanes before Pharaos the King of Egypt, that he should not let go the Israellits & people of God, to do honour to their God. And Christe our Lord making mention of the very same deceiuers, saith in the Gospel.

There shall arise false Christes & false Prophets, vvho shall vvork great miracles and great vvunders, so that the very elect, if it vvere possible, shoulde be brought in to error. Beholde, I haue tolde you before.

Neither is it needful for me, to make plain and with large discourse to approve how these things already haue been abundantly fulfilled long time agoe, and in certain hundred yeeres together. A thousand examples and testimonies maist thou finde in the Temples of the Papists, in their Chappels, in their Schooles, in their Colles, in their Abbes and religious houses.

To the great weight of the daungers of this last age, are now added also even moke cruell persecutions of the trueth, and of the Saints, which the Apostle

Persecutions of the last age.

B. y.

hath

The second Sermon.

bath foretold should come to passe.

Moreouer he saith, that the wicked should with fortunate successe, prosper, and go forward, but contrary wise that the Godly should be oppressed with all kinde of calamities, the whiche thing should blinde very many, and keep them in erre. The very same also did our Lord Iesus foretel of in the Gospel. And Daniel disputing of Antichriste and his kingdome.

Daniel. 8.
and 11.

And he shall prosper (saith he) and shall vwork, and slay the strong ones, and the people of the Saints, according to his ovvn vvil, and falshod shall prosper in his hands. Also. The teachers of the people shall instruct many, and shall be ouerthrowne through the Svord, through fire, through banishment and extortion, even vntil the last time.

But that even these things also are accomplished: it is plentifully witnessed by the histories of certain hundred yeres last past. England also at this day vrbeying forth abundant flore of Partis, doth testify the same. Fraunce doth witness it. Italy & Germany do record it.

And these things hether to the holy Aposle

The second Sermon.

posse of Christe hath spoken, touching the great perils of the last age. All which thigs to appertain vnto vs moste chersly and to our times, he, that as yet seeth it not: doth see no thing at all. Notwithstanding, in knowing these diseases and discerning them with right iudgement, although it be of no small importauce: neuerthelesse a more whole some frute procedeth vnto vs by the diligent consideration of the medicine, faithfully ministered vnto vs by the Apostle.

But what medicine doth the Apostle bring forth and minister, by help where of these diseases are to be cured, and the great dangers made free from hurtfulness? And these men (saith he) auoid thou. It is short counsel, and a medicine nothing curious, but yet of meruelous force. But whom doth he meane, while he saith. And these men? Forsooth wicked men past grace, enemies of true Religion, and moste chersly subtle Sophisters, deceiuers, bloody persecutors, false Prophets, and such as are drunken with the prosperitie, happines and pleasures of this world.

The medicine or cure of these mischeefs.

These (I say) and all their partakers and confederates auoid thou. The which

The second Sermon.

which thing is almost in effect, as if he had said. Such wicked men and destroyers, thou shalt detest as an heinous abomination

Thou shalt not feare them, thou shalt not esteeme them, thou shalt not allow them nor solow them, thou shalt nothing at all beleue them. So do not play with them, nor confer with them. Finally, thou shalt turn from them perpetually with earnest endeavour, and with a whole bolde and a stout minde. For the Lord also hath said in the Gospel. Beleue them not, or solow not, nor imitate the false Prophet. But, thou wilt object, that this is a hard matter to performe. But vnto God, and to him that beleueth; nothing is impossible or hard.

John the Apostle crieth out saying. He is greater, that is in you, then he, which is in the vworld. And againe. This is the victory that overcommeth the vworld, euen your faith. For our Lord first cryed out in y^e gospel. Beholde I am vvith you euen vnto the vworlds end. In the vworld ye haue affliction. But be of good cheere, I haue ouercom the vworld. One here shall not perish from your head. I vvill giue to you my spirit

1. John. 4.
and 5.

math. 28.
John. 1.
and 14. 2c.
Luke. 21.

The second Sermon.

spirite the comforter. And other such like sayings, which are read in the Gospel.

Furthermore, the Apostle sheweth a very commodious way, how we may be able to aboin these corrupt men, and all corruptions in Religion, and also to eschew those perillous dangers, namely, if with a certain holy earnestnes we cleue vnto the example of the Apostle, and taking fast holde vpon the canonically Scriptures, do not suffer our selues to be shaken of, or pulled away ones beres broeth from the same. And the Apostle himself commendeth vnto vs the example of an Apostle saying.

Thou hast seene the experience of my doctrine, fashion of liuing, and my purpose also, namely in teaching, in liuing, & in all my office, what I regarde in these things, verily the glory of God and saluation of soules. Finally thou knowest vvhat my faith hath beene alwaies, my long suffering, my constancy and my patience in persecutions. Follow thou these things, declining nothing from the example of Christe and of me. For our Lord said also in the Gospel,

we must not depart from the Apostles example.

I am

The second Sermon.

John. 8.

I am the light of the vworld. He that foloweth me, walketh not in darkness, but hath the light of life. And the Apostle to the Corinthians. Beye followers of mee as I folowe Christe. But, because the men of this last age, doe not much esteeme the example of Christe and of his Apostles, but doe moze regard the examples of Fathers (I knowe not of what sort) and of moste filthy Monks, that is therfore the cause, why there are so many sects, and that so many wander about, and grope like blinde men, not knowing what or whom to folowe, or what they may teach. Wherefore, as many of vs as desire to be saued: let vs kepe our selues within the bonds of the example of Christe and of his Apostles.

We must continue in the Apostles doctrine.

Now touching the Apostles doctrine, we are admonished by the Apostle: First that we must continue in the Apostles doctrine. Afterward, he sheweth the causes, why every godly man ought to continue in that kinde of doctrine. For he pronounceth plainly and teacheth with great power, he saith. But tary thou, or continuev thou stedfastly. As if he should haue said, How soeuer the decei- uers

The second Sermon.

uers and receiued, go forward in their errors, howsoeuer great numbers of men departing from the plainnes and singleness of the Apostles, doe folowe corrupt doctrine and those Egyptian Sophisters: yet neuertheless, perseuer and continue stil thou & all others, that couet to please God, and to obtain true saluation. In what things I pray you shall they continue?

The Apostle addeth it. In those things which thou hast learned, and which haue ben committed vnto thee. But Timothy had learned the Scriptures, and out of the holy gospel, as straight way the Apostle wil expound him self.

And this was that precious pledge which was committed vnto him. Wherefore the godly must perseuer and continue in the Scriptures and in the doctrine of the Gospel. So shall it come to passe, that they shall not be a pray to the decei- uers, and to the most wicked men of this last age. Neither must we think (as certain foolish men doe) that unwritten traditions were committed vnto Timothy, as though the Apostle had ment, that without traditions, the Scriptures suffice not vnto godlinesse, or that he had taught

what was committed vnto Timothy and against traditions.

The second Sermon.

taught one thing by word of mouth: and another thing in writing. For by and by the Apostle him self wil declare, that the Scriptures are mooste ful, and mooste absolute, such as are able thoroughly to fashion and make perfect the worshipper of God. The Apostle els where affirmeth very intirely, that his doings agree in one sorte all alike, and that he teacheth like doctrine in all Churches. He sayeth also, that he and his disciples walke all one way, and being all led by one spirit, do all things with humilitie.

1. Cor. 4.

2. Cor. 3.

4. Cor. 10.

Again to the Corinthians. VVe write (saith he) none other things vnto you then which ye read, and which also ye knowe. Yea and so I trust, that ye shall knowe vnto the end And again. As vve are in vvords by letters, vwhen vve are absent: such are vve in deed also; vwhen we are present.

But it is openly apparant that those things, whiche these men reckon vpon among the bulwiffen verities, affirming the same to be received from the Apostles, euen (as it were) from hand to hand, are so disagreeing with those things which are contained in the writings of the Apostles: that they are euen directly repugnant

The second Sermon

repugnant and contrary.

Of which kinde are those matters, which they stuf in, concerning the vse of Images in the Church, concerning the Masse, concerning single life and Chaucery, and infinit other such wighting deceipts. Where also euen that is diligently to be noted, that he said not. Tary thou in those things which thou shalt learn yet heerafter. But, tary thou in those things which thou hast learned. To vs therefore, pertain not those things, which wretched men after certain hundred yeres, haue learned of Fathers (such as indeed may be called Apostles) and of lewd and superstitious Punks.

It foloweth now, why we ought to cleue onely to this doctrine. Indeed many reasons may be alleged, but among many these are the chiefe. First, Knowving (saith he) of vvhom thou hast learned them. Truly it is much to be respected of what matters or teachers we learne any thing. For the doctrine receiveth authoritie from the teachers, or author therof. It is thought that from the more excellent, cunning and holy men, proceedeth some excellent learned

why wee ought to cleue only to the scriptures.

A. G.

and

The second Sermon.

and holy thing.

Verily, from men proceed humane things, and from God proceed godly and deuine things. But of whom had Timothy learned? or from whom came the doctrine received by Timothy? Surely, from the most holy Apostle, and most select instrument of God. Wherefore, not the man Paule, but rather the Spirit of Christe (inspiring Paule) hath purchased authoritie vnto the doctrine. Wherefore Timothy knewe, and all the faithful also at this day knowe, that the doctrine of the Apostles sprang not from men: but from our Lord God him self, and that therefore we ought to beleue the same, and inseparably cleue vnto it. For our Lord him self saith in his Gospel.

John. 13.

Math. 10.

John. 3.

Verily, verily, I say vnto you, hee, that receiueth an Apostle, or vvhomsoeuer I shall send: receiueth me. And he that receiueth me: receiueth him that sent me. And again, speaking of the Apostles. It is not you that speak but it is the spirit of your father, that speaketh in you. And again. He that is from above, is aboue all. He that proceedeth of the Earth, is earthly, and speaketh of the earth. He that cometh from Hea-
uen

The second Sermon.

uen, is aboue all, and what he hath seen and heard the same: he testifieth.

Wherefore in asmuch as it appereth, that the doctrine of the Apostle is heauenly & deuine: to good cause doe we beleue, with good cause doe we inseparably cleue to it. Neither did the Apostles without great reason say. therefore shalt thou continue in the apostles doctrine, which thou hast receiued, because thou doost surely knowe that thou hast receiued and learned the same from Heauen.

But can we so say of the vnwritten traditions, and of the ordinances of man? No, by no meanes. Wherefore, why should we beleue them? why should we receiue them? why should we continue in them? These things are due to the holy Scriptures only and alone. They are utterly mad, that make humane things equall with deuine. But they are led by the Deuill, that prefer things humane before diuine, and thrust downe and embrace diuine things as though they were vncertain, doubtful, vnperfect and darke.

Dauid the moste notable King, and moste excellent Prophet of God, crieth out against such filthy and blasphemous persons, and pronounceth with moste true

The second Sermon.

true mouth.

psal. 119.

The lawe of the Lord is a perfect law conuerting the soule. The testimonie of the Lord is true, giuing wisdom to the little ones. The statutes of the Lord are right, and reioice the hart. The commaundement of the Lord is pure, and giueth light to the eyes. Thy word is a Lantern vnto my feet, and a light vnto my steps.

Furthermore, the Apostles doctrine is grounded vpon the Scriptures or writings of the Prophets, Paule bearing witness and saying. I was put a part to preach the Gospel of GOD, yvhiche he promised afore by the Prophets in the holy Scriptures. But we knowe, that the same are therfore called holy, because they are uttered by the holy Ghost. It followeth therfore in the words of the Apostle. And for that also thou hast knowen the holy Scriptures from a childe.

The holy fathers in olde time were bound to instruct their children out of the authentickall Booke of the lawe of God and of his Prophets. Therfore, because Timothees mother was a Jew borne (albeit his father was a Gentill) he being exercised

The second Sermon.

exercised in the scriptures from a childe, had accustomed him self therunto, And when he heard the Apostle preach the Gospel of Christe, he understode straightway by the inspiration of the spirit of God, and by conferring of the words of Paule, with the words of the Prophets, that the Apostles doctrine touching Christe, was taken out of the law and the Prophets, and confirmed by the testimonies of the same. And for that cause he knew that he had not learned the faith of Christe, out of wandering rumours, and vain talks of the people: but out of the authentickall Booke, that is to say, out of the holy Scriptures, namely inspired from God (as I haue already declared) and deuoutly taught and written, touching things most pure of all others, by none, but by such as were most holy men. All other books that were out of the Canon and common vse of the Church: are accounted vnder the name of prophane Booke.

But this is an effectuall reason, and such a one as ought thoroughly to moue the mindes of all men, that we must therfore beleue the Apostles doctrine, and cleue only to y same: because it preceuen from

The second Sermon.

from God, and is confirmed by the Authentick Scriptures, being moste ancient and moste holy of all other.

What so ever booke of what so ever Authoꝝ thou shalt compare with these Booke: thou shalt scarcely compare Lead oꝛ dart it self, with moste fine and shining Golde. Moste rightly therfoze we beleeue that they of all men be moste foolish, who either omitting the Apostles doctrine, and writings of the Prophets, turn aside to the inventions of man (as though there could be taught oꝛ contained in these, moze absolute, moze cleere, and moze certain things, then in the other) oꝛ else utterly give no credit at all unto the Scriptures. The taunt which our Lord gaue to the unbelieuing disciples, is right notable and worthy of speciall remembrance, when he said, O ye fooles and slow of hart, to beleeue all those things which the Prophets haue spoken.

The Scriptures are able to make a man wise vnto saluation.

And now ensueth in the Apostle, another reason no lesse euident, why we ought only to beleeue and stick fast to the Apostles doctrine, and to the holy Scriptures.

Because (saith he) they are able to make thee

The second Sermon.

thee wise vnto saluation, through faith in christe Iesu.

The Philosophers haue disputed much of true and false Wisdome, and haue so entangled them selues with their chattering, that they scarcely vnderstand them selues, and muche lesse reaped any frute of their disputations. Paule doth simply and truly deriue true Wisdome out of the Scriptures of God, and out of the Apostles doctrine.

For God (being moste excellent wise) doth very often in his word call his commaundements and the doctrine (set forth in his lawe, and by the Prophets) true Wisdome. And Moyse being elder then those men, whom the Grecians call moste ancient, namely Homer and Hesiodus, and the Battell of Troy, and also being much moze excellent then Hercules, Muscus, Linus, Orpheus, Mercurius, Apollo, and the other Gods of the Gentiles, oꝛ then euen the holy Smiters: elder also then the wise men of Greece. Much moze ancient then Plato and Aristotle, doth expressly say in Deuteronomy. You shall keep and doo the commaundements of the Lord for this is your wisdome and

True wisdom.

Deu. 4.

M,

vnder

The second Sermon.

understanding in the sight of the nations, which shall hear all these ordinances, and shall say. This people only is wise and hath understanding, a famous Nation. But the Apostles also at this present doth shew, that saluation is the end and also the frute of true wisdom, saying. Which are able to make thee wise vnto saluation.

But, without the true saluation of man, what shall auails (I pray you) the empty name and vain title of wisdom? Wisdom is the knowledge of things diuine and humaine, and moste chiefe of those things, by which we may knowe the highest god: when God him self, and therewithall to be ioyned together with Christe. The which indeed is true blessednes and the highest felicitie. And now I omit to rehearse, how that out of this knowledge of God, springeth righteousness, and the loue and exercise of true vertue, and of all deeds that are truly good.

But the Scripture and doctrine of the Apostles, abundantly sufficeth to giue this wisdom and true saluation. Therefore it becometh vs, to content ourselves with the same. Yea, it is expedient

for

The second Sermon.

for vs, to bestowe all our life and all our labour vppon these holy books, to depend wholly vppon them, to direct all our sayings and all our waies by the same, as by a moste infallible and moste sure lode starre, to run and flee wholy vnto them, as to a moste safe Sanctuary. For, David crieth out and witnesseth saying

Blessed is the man that delighteth in Psal. 1. the lawe of the Lord, and earnestly studieth in the same, bothe day and night. Luke, 11. For the Lord sayeth also in the Gospel. Blessed are they that hear the woord of God and keepe the same.

And in deed this shalbe the onely and safest way, to escape all perils of all times and all deceits and legerdemain, yea, euen the moste sharp and cruel of this our last age. But, because saluation might be topped for by this heauenly wisdom, and also by the reading and bare knowledge of the holy Scriptures, or els by the merits of the vertues, whiche we haue learned out of the Scriptures, therefore in deed verye goodly and Apostolically he aduoceth and sayth. Through faith in Christe Iesu. Therefore saluation is learned out of the Scriptures, because it consisteth in Christe alone.

¶ g.

And

The second Sermon.

And Christe, who is the bread of life, the saluation and fulnes of the Saints, doth onely and alone giue true saluati- on. But true faith beeing instructed by the spirite of God, and by the holy Scrip- tures, receiucth the same.

Saluation therfore is to be attributed vnto faith, & not to any other thing but yet not to euery faith: but only vnto the same that commeth vnto vs by the grace and benefit of the holy spirit, & which we lerne out of the Scriptures, the true wis- dome of God, & which extendeth and is staied vpon the onely sonne of God, who is our onely moste absolute, most assured and eternal righteousness, redemption, satisfaction, sanctification, life and ful- nes. But, as soon as the Apostle hath expounded these things very elegantly and plainly he sheweth, what is the end and mark, to the which we must direct all the reading of the holy Scriptures, that is to say, to learn faith, euen faith in Christe, who is our life and saluation.

So that very end did Iohn the Apo- stle stretch forth all his whole story of the Gospel, while (concluding the same) he sayeth. These things are written, to the intent ye might beleue, that Iesus

The end &
distr of the
Scriptures

The second Sermon.

is Christe the sonne of God, and that beleeuing: yee might haue life in his name.

Consequently, the Apostle proceedeth with a short praise, but yet notable com- prehending many thinges, and therfore woorthy to be remembered, to commend vnto vs the Canonickall Scriptures, not somuch, to proue them to suffice to the learning and attaynment of saluation, as with them to glue fast together the mindes of all men, while we all under- stand that there remaineth utterly no whit of sound profitable, wholesome and necessary doctrine, but the same is handled and taught moste perfectly in the holy Scriptures.

Therefore Paule the Apostle pronoun- ceth and sayeth. All Scriptures giuen by inspiration of God, are profitable, to teach. &c. And hee plainly sayeth, All Scriptures. For if thou shalt dili- gently read and consider euery of the Bookes of holy Scripture (bee they neuer so short) thou shalt finde in euery of them all these things that are heer recited, that is to say, that euery one of them is able to teach, to reprove, to amend, and to in- struct. But very skilfully he addeth, The- opneustos

The praise
of holy
Scripture.

The second Sermon.

The Scriptures
are given by the
inspiration
of God.

opneustos, given by the inspiration of
God

For there be extant euery where au-
thors and booke innumerable, being
not inspired of God, but set forth by the
will of man: with the which we haue
heer nothing to doe. For the holy booke
haue this thing proper and peculiar to
them selues alone, namely that they be
giuen by inspiration of God, as I haue
all ready said a little before. And Peter
also the Apostle testifieth saying. No
prophecy of the Scriptures hath any
priuat interpretation. For the Scripture
came neuer by the wil of man: but
holy men of God, spake as they were
moued by the holy Ghoste.

And in this point are all our Canoni-
call or holy Booke, discerned from the vn-
holy and prophane booke of all other wise
men. And it is a principle of our religion
and of our faith, namely that the Scrip-
tures are giuen by the Inspiration of
God. Wherby it cometh to passe, that
this saying is very often read in the pro-
phets. Thus saith the Lord, Thus saith
the Lord god of hosts.

Moste truly therefore Iosephus, albe-
it he was a Jew, speaking of the Booke
of

The second Sermon.

of the olde Testament, against Appio
Alexandrinus in his first Booke sayeth
thus.

Wee haue no infinit number
of Bookes amongst vs, dissa-
greeing and repugnaunt one
to another: but only xxij. booke,
wherin is regestred all the
whole time to the whiche we in-
stly giue credit. For it is ma-
nifest by our dooings, how we
beleue our owne writings. For
in all these many hundred yeeres
past, no man hath presumed
either to adde, or to take away,
or to chaunge any thing.

For, it is implanted in to all the Je-
wes, euery from their cradles, to talke of
these holy decrees, and stedfastly to direl
in them, and also, if need require, wil-
lingly to dye for the same. With good
cause, therefore we wee beleue our booke,
of

The second Sermon.

of the two Testaments, without gaine saying and curious search, or busie enquiry. It sufficeth whatsoever the holy Scriptures shall say vnto vs, if we rightly vnderstand the same. For need we must beleue it.

The profit
of the holy
Scriptures.

But, now let vs heare to what vses the holy Scripture is profitable. The Apostle reckoneth vp iij. kindes, and vnder them he comprehendeth all other the like. For it is moste certain, that there is nothing wanting in the holy Scriptures, namely, whatsoever it be, that seemeth to appertain to moste perfect wisdome and doctrine. And first he saith, That the Scripture giuen by the inspiration of God, is profitable to teach. For indeed, to vnderstand the true doctrine and wisdome, it behoueth vs first of all to haue the right knowledge of things, to the intent we may perceiue what and of what kinde euery thing is, and so what God is, what his will is, what he requireth of vs, what we ought to do, and what we ought to leaue vndone, what the dutie is of the true worshipper of God, what man is, and what kinde of one he is, what was his corruption and fall, and what was his setting

The Scrip-
ture tea-
cheth.

The second Sermon.

vp again, what is the saluation of man, in whom it consisteth and how they may obtain the same, who is Christe, what his redemption is, how far it extendeth.

But there are infinite other such like things, all which for so much as is sufficient vnto godlines and pietie, the Canonick Scripture doth declare vnto vs and teach vs. Whereby we read in the Gospel, that our Lord being so often demanded, how we should be saued, what we shoulde do, to enter in to the kingdom of God, which be the cheefest commandments of God, what our dutie requireth toherwith God is moste cheefly delighted: did alwaies after one sorte make answer out of the holy Scripture, and sent vs back to the holy Scripture.

The rich glutton being in Hel, desiring to come out from thence, and to teach and giue warning to his brethren, he sendeth him back to the Lawe and to the Prophets, that is to say, all the faithful, that desire to be instructed touching the iudgements of God, and the state of Soules in another world, he sendeth them back, not vnto Ghostes or vnto spirits appearing in manes shape: but vnto the Scriptures. Whereupon Paule

Luke. 16.

R.

What

The second Sermon.

Rom. 15

What unto the Romans.

Whatsoever things haue been written: they were written for our learning. Let vs therfore take the necessary rules of our religion out of the scriptures. And those things, that are not taught in the scriptures: let vs not think them to be either necessary or holisome for vs.

The Scrip-
ture repro-
ueth.

Moreover, in true wisdom it is requisite that wee be taught nothing but that onely, which is true and good, and yet that wee should understand also, what things are false, and so resist the same. It followeth therfore in the word of the Apostle, that herein also the scripture is profitable, For clenche, that is to say reproving, and to the conviction and confutation of falshood, finally, to blaming, to accusing, and to sharp rebuking.

Heretics
are confuted
by the
Scripture.

Therefore if any false Jugler, or crafty deceiver bzing in an opinion untrue and ungodly, if hee corrupt the pure understanding of the word, forthwith the scriptures minister holy arguments, with which the goodly may confute such a false deceiver. And after that sorte wee see, our Lord Jesus to haue down in the Gospel, who, as often as either the Phari-
sae

The second Sermon.

sees or els the Saduces were to be confuted, with the sword of the scripture, flew their false opinions and interpretation. Therefore are they mosse foolish, who think that hereticks cannot be overcome by the scriptures onely, but that rather they are to be conuincd by counsels, and decrees of counsellors, or els by curtings.

For we finde that Paule the Apostle also in the acts of the Apostles, did withstand and overcome both the rebellious Jewes, and also all the enemies of the Gospel, with none other weapons, then of the scriptures. And very well and in good time commeth here to my remembrance a noble sentence of Saint Augustines, which he useth against Maximinus the Arrian heretick in his third Book and sixth.

But now neither I ought to alledge the council of Nice, neither thou the council of Ariminū, as therby to obtaine the victory. And neither I nor thou to be bound to the authori-

N. y.

tie

The second Sermon.

tie of this man or that man. But by the authoritie of the Scriptures, beeing witnesses not proper to any, but common and indifferent to vs both. let matter with matter, cause with cause, and reason with reason, contend together.

Whose therfore hots Saint Augustines iudgement was, that the detestable heresie of Arius could be confuted by the Scriptures, and not by councils.

But now at this day we haue the self same Scriptures. What should let therfore, but that we may with the Scriptures strongly conuince all errors and heresies, whatsoever, at what soeuer time they spring vp? For the Apostle had said, that the Scripture is meet for censure.

Furthermore, if there be any thing corrupted in the Church (as many times the moſte excellent ordinances of God are peruerſed either by the rashnes, or the ſuperſtition, or the wills of man)

The Scrip-
ure amen-
beth and re-
formeth.

The second Sermon.

It is necessary to be amended. It followeth therfore in the Apostle, that here also the Scripture is requisite. Pros epanothosin, that is to renew, and (as I may so say, to make straight and amend.

The holy histories setteth forth vnto vs in many and sundry places, the vse and example of that thing. For, as often as the sinceritie and purenesse of Religion was defiled by the negligence, wickednes, ignorance and conetousnesse of the Rulers and the priests, and then by God were sent Prophets and Kings, to amend the errors, that were generally received: we read, that they did none other wise reſorme and correct the Church, then according to the form and rule of the diuine Scriptures.

The holy story of Iosaphat, Ezechias, and Iosias, wel inough known. And also our Lord Iesus, with holy Scripture correcteth the vices of his time corrupting holy Matrimonie. He also purging the Temple of Ierusalem, through the conetousnes of the priests filthily conuerſed in to a market place, doth euen of his owne accorde bring forth Scriptures and sayeth. It is written my house shalbe called the house of prayer, but ye haue made

The second Sermon.

made it a den for theeues.

*The Scrip-
ture keepeth
vs in order.*
Moreover it becometh them, that are taught and reformed aright, to be kept under the rule of discipline and good order, lest at any time they do vniuersally and vniuersally wax dissolute and careless. Paule therefore doth shewe, that not so much as in this behalfe, also any thing can be lacking in holy Scripture. For it is profitable (saith he) Pros paideian, that is, vnto discipline and chastisement. *3 uo3 zuchtigung
vn meiser scast.*

For it ministereth the perfect rules of life and becometh sharp chastisements. In vnto from thence old Esdras & Nehemias fetch the right Discipline. From whence old the Apostle fetch his doctrine as often as he reprimand the Churches, that went astray into error, whome he leadeth into the way again, and keepeth them in order, with the Scriptures.

What severer rules of life the Apostle precribeth to every degree, every kinde, and to every age, the same he fetcheth out of the Scriptures.

Finally, the holy Scripture doth teach and instruct vs in all things, in which we have any need of teaching or instruction

The second Sermon.

instruction. The same doth reprove, rebuke, accuse, draw forth, censure, & refute all kinds of errors, & heresies. The same correcteth, amonesteth, reprimandeth, and finally keepeth vs under holy discipline, lest we should wax loose and run at ray: and it is a most perfect Canon and a most sure and infallible rule of holy life and true salvation.

Wherefore, why should not the same suffice in the Church, to govern the men of this last age, and to deliver them from all corruptions. Neither is there any cause, why we should take vnto vs the rules, that is to say, the renouings and Apostacies, of the Monks. There is no cause, why we should beg or borrow these things necessary to salvation els where out of the Winking puddles of men, and out of the counterfeit traditions and ceremonies of men. The Fountain of liuing water is set forth, and laid open vnto vs of Ecb.

But all those partes of godly wisdome and of christian doctrine, are directed to a certain and an onely end and mark, which the apostle aduoceth, and saith. In righteousness. But we knowe that Christe is the righteousness of the faithful

*The drift of
the wise-
dome and
doctrin of
Ecb.*

The second Sermon.

fol. To this end therfore all these things do pertain, namely, that Christe may liue in vs, and we in him, that he reconciling vs to God, may take away our vnrighteousnesse, and so giue his righteousness vnto vs, and that he may be our righteousness before God the Father, through whome afterwarde we might walk in righteousness, during our whole life, with continuall repentance. For (as I haue shewed already) this is the only end and scope of the whole Scriptures.

But neuerthelesse, the purpose and meaning of the Apostles words remaineth as yet vnperfect. For the Apostle hath said All Scripture given by inspiration of God is profitable to teach, to reprove, to amend, to instruct in righteousness. It followeth that we must make an end of the sentence, and finish the matter.

That the man of God may be made perfect, prepared vnto all good woorkes. All the partes of this doctrine (saith hee) doe tend to this end, and do woork this effect, that he, which will be a faithful and perfect seruant of God, may want nothing therunto, but may obtain by the instruction of the Scriptures, to be made perfect

The Scripture fashioneth & maketh perfect the true worshipers of god

The second Sermon.

perfect and prepared to euery good woork.

Let vs note wel in these words of the Apostle (yea reuerend Fathers and dear brethren) how that vnto the Scripture is manifestly attributed a most absolute perfection against the madness and furies of all men, yea, against the raging blasphemies of those, that falsely affirm the same to be vnperfect and maimed, and therfore meet to be patched vp with the rags of the traditions and decrees of the Church. That the man of God (saith Paule) may be made Perfect.

Perfect I say: Artios, whole, sounde, absolute in all pointes, and such a one as lacketh nothing at all. What is it therfore that is needful to be mended by these traditioners?

Whereouer he addeth. Prepared vnto euery good woork. He saith not to one good woork or two, or a few good woorkes: but to euery good woork. Exertismenos, prepared, perfected, ended, thoroughly trimmed vp, vlsgebulst, made absolute and finished. Nothing therfore remaineth for the Punks and Walles Traditioners, that should by their inuentions be added now at the length after certain hundred yeeres, to make the matter

The second Sermon.

matter perfect. The holy Scripture is most absolute, most fully teaching all those things that belong to the attainment of godly life and salvation. And the same is able thoroughly to fashion or instruct, and make perfect the true worshipper of God.

The Scripture excellently philosophy also. Wherein also the holy Scripture doth far surmount all philosophy, and all philosophers themselves, much more the papistical Sophisters, or traditio-ners of Wall. Very truly and very truly spake Firmianus Lactantius that Christian Cicero, concerning false wisdom, in his third Booke of institutions, the xxvi. chapter.

Onely the heavenly doctrine (saith he) the which alone is wisdom, bringeth to passe those things, which the Philosophers were neuer able to doo. The commaundements of God, because they are sincere and pure, of how great force they are in the hearts of men, daily experience

The second Sermon.

ence dooth shewe it. Bring me a man inclined to anger, ill tuned, unruly, and rash, with a few of Gods words I wil make him as quiet as a lamb. Bring me a couetous person, a greedy scraper and a nigard, hencefoorth wil I make him liberall. Bring me one that is feareful of death and of pain, straight way he wil despise both Gallies and fire, and daungers; yea, & the torments of the brazen bul. Bring me him that is a lecherer, and adulterer, a ruffian, and a roysterer, hencefoorth shalt thou see him sober, chaste, and continent. Bring me a cruel person, and one that thirsteth

O.ij. after

The second Sermon.

after blood, soon shall that fury bee chaunged into clemency and mercy. Bring me an vniust man, vnwise and sinful, he shall be straightway iust, wise, innocent and harmlesse.

So great is the might of godly wisdom, that beeing poured into the hart of man: it wil at once euen with one push, expell and driue out foolishnes the mother of all sin. Hath euer yet hitherto any of the Philosophers performed these things? or if he were willing, were he able to doo it? Who, when they haue spent their whole time in the studie of Philosophy, yet neuer thelesse are not able (if nature

doo

The second Sermon.

do a litle withstand it) to make them selues or any others the better therewith. Their wisdom therfore (how much soeuer it can doo) yet dooth it not roote out vices but hide them.

But a few of Gods commandements doo so thoroughly and wholly chaunge a manne, and by garnishing the olde, doo so make him newe, that thou canst not knowe him to bee the same man he was.

But these very trim sayings of Lactantius doo very much make to the praise of our holy Scriptures, or of the word of God. The which word in deed excelleth infinitely the wisdom of the world, be it neuer so absolute and perfect. So that this chosen & speciall Apostle of Christ, with very good cause would haue all the faithful, in all things to haue respect on
ly

The Second Sermon.

ly to the word of God, and to cleue fast
vnto the same euen to the very last
breath.

Conclusion

Wherever now it should remain for
me, to gather those things in to a short
summe, whiche I haue hitherto expoun-
ded somewhat at large, and to stir vp
your mindes to a more feruent study
and loue of the holy Scriptures, that bee-
ing instructed and prepared: ye might
be the better able to keepe the flock com-
mitted to your charge, from those perils
of these our daies, that be the last and
therefore most corrupt, most miserable,
and full of all calamities. But, seeing
that through the singular grace giuen
vnto you from the Lord, ye be otherwise
vigilant and watchfull, and do vnder-
stand and feele also, to how greate and
what kinde of daungers we are layde o-
pen and oppressed with all, whiche can
not any way but onely by feruent pray-
ers vnto God, and sincere and diligent
doctrine taken out of the Scriptures,
be put back, diuyn away, or be made un-
hurtfull to the godly. I will now conclude
with the holy and vehement words of
the blessed Apostle which he joyneth im-
mediatly to those which I haue all read

The Second Sermon.

reherfed and expounded.

He speaking to euery one of vs, say-
eth. I beseech thee therefore before God
and before our Lord Iesus Christe,
who shall iudge the quick and the dead
at his appeering in his kingdom, preach
the word, be feruent in season & out
of season, reprove, rebuke, exhort
with all long suffering and doctrine.
For the time wil come, when they will
not suffer wholesome doctrine, but af-
ter their owne lusts shall they (whose
eares itch) get them an heap of Tea-
chers, and shall turn their eare from the
trueth vnto fables. But watch thou in
all things, and suffer aduersitie, and doo
the works of an Euangelist, fulfill
thine office to the vttermoste.

But, because euery good gift, and eue-
ry perfect gift commeth from above, des-
cending from the Father of light: (ma-
king our humble petitions vnto him)
let vs aske of him those things, whiche
are necessary to the performing of
this businesse, waighty indeede
and hard. And let vs pray
Our Father which art
in Heauen,

&c.